GRADE

2

STEPS TO PERFECTION

An Islamic Curriculum For Children

STUDENT GUIDE

Under the Guidance of

MOULANA NABI R. MIR (ABIDI)

AL-KISA FOUNDATION

UNDER THE CLOAK OF GUIDANCE AND MERCY

SABA

STEPS TO PERFECTION

An Islamic Curriculum for Children

GRADE

2

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UNDER THE CLOAK OF GUIDANCE AND MERCY

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Dedication

This book is dedicated to the beloved Imām of our time (ʿaj).
May Allah (swt) hasten his reappearance and help us to become his true companions.

Acknowledgments

Prophet Muḥammad (ṣ):
On the Day of Resurrection, the ink of the scholars will be weighed up against the blood of the martyrs, and the ink of the scholars will be heavier than the blood of the martyrs.
(Nahj al-Faṣāḥah, Saying #3222)

The Shiʿa-Muslim Association of the Bay Area and Al-Kisa Foundation would like to thank the authors, editors, and reviewers for their contributions to the Islamic curriculum development project.

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SABA and Al-Kisa Foundation are also very thankful to the Islamic organizations and schools of Ahlul Bayt at London-Stanmore, London-Hujjat, Vancouver, Minnesota, Toronto, and all others whose syllabus and books were used for the inspiration and creation of this curriculum.

Please remember all the people involved in this project in your prayers.

Authors and Editors: Moulana Nabi Raza Mir (Abidi) and Curriculum Committee

With duʿās,

Nabi Raza Mir (Abidi)

Transliteration Chart

Arabic terms in this book have been transliterated according to the following guidelines*:

ء	a, i, or u (initial form)	ص	ṣ
ء	ʾ(medial or final form)	ض	ḍ
ا	a	ط	ṭ
ب	b	ظ	ẓ
ت	t	ع	ʿ
ث	th	غ	gh
ج	j	ف	f
ح	ḥ	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dh	م	m
ر	r	ن	n
ز	z	ه	h
س	s	و	w
ش	sh	ي	y

ـَ	a	آ / ـا / ى	ā
ـِ	i	ـِي	ī
ـُ	u	ـُو	ū
ـّ	double letter		

*Please note that due to limitations, the transliteration is not 100% accurate in capturing tajwīd rules.

Please Note: The sukūn or sākin generally has two shapes, ۡ and ۡ which are both pronounced the same. For the purposes of this material, the ۡ has been used.

Preface

"All praise is for Allah (swt) whose worth cannot be described by speakers, whose bounties cannot be counted by calculators, and whose claim (to obedience) cannot be satisfied by those who attempt to do so; whom the height of intellectual courage cannot appreciate, and the diving of understanding cannot reach; He for whose description no limit has been laid down, no eulogy exists, no time is ordained and no duration is fixed. He brought forth creation through His Omnipotence, dispersed winds through His Compassion, and made firm the shaking earth with rocks."

- Nahj al-Balāghah, Sermon 1

Islamic Sunday schools and full-time Islamic schools in the West have struggled to create a dynamic curriculum for a long time. However, with the grace of Allah (swt), in the past few years, the Islamic educational field has experienced some great achievements. May Allah (swt) bless all those who have endeavored to put together Islamic information to help our children grow. This new edition is an attempt by Al-Kisa Foundation, School of Ahlul Bait (SAB), and RISE Academy to create a curriculum for children of today, which we hope is relevant, vibrant, and engaging. We referred to many different Islamic curricula throughout the course of developing this curriculum and are grateful to them for sharing their work.

As teachers, we are blessed to be able to inherit the honorable job of teaching from the Prophets. The Prophets' main mission was to teach and nurture the human being. As Allah (swt) says in the Qurʾān, *"It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom"* (Noble Qurʾān, 62:2). Thus, as individuals who strive for our students, we have two main jobs: to teach our students and to nurture them through these teachings, so that they can develop their souls and fulfill the purpose for which Allah (swt) has created us. While teaching is the most valued job in the eyes of Allah (swt), it also comes with many challenges. As teachers, we must constantly remind ourselves of the value of this great job.

It is our responsibility to nurture our children and students through knowledge and help them become individuals that make good choices, which will lead them to become true and strong believers. In this path, as teachers, we must remember to be reliant only on Allah (swt), be hopeful, be sincere, be responsible, be safe, and be flexible.

The present curriculum also has a teacher's guide portion that we pray will be a useful tool and resource for teachers to refer to and aid them in their job of teaching. InshāʾAllāh, the Teacher's Guide will help you engage students and provide suggestions and ideas for projects to help students better grasp the material.

The philosophy behind this revision of the curriculum was to establish a strong foothold on the guiding force of our religion: the Uṣūl ad-Dīn and Furūʿ ad-Dīn. That is why you will see that beginning from 1st grade, these two concepts are emphasized and gradually

increase in depth all the way until 6th grade. Furthermore, we wanted to incorporate a more project-based and story-based curriculum that engages students and allows them to develop a strong bond with Islam and the teachings of the Ahlul Bayt (ʿa).

We attempted to include general information that we felt children need to know in order to be educated and successful Muslims. Overall, the curriculum is divided into four core areas: ʿAqāʾid, Fiqh, History, and Akhlāq. For grades 1-3, the Furūʿ ad-Dīn are included in the ʿAqāʾid section, but for grades 4-6, it has been moved to the Fiqh section. This is to help students to first understand the basics of the Furūʿ ad-Dīn and then gradually increase their understanding and practical application.

In each grade, we have covered all of the Uṣūl ad-Dīn and the Furūʿ ad-Dīn, which are analyzed more extensively each year. It is our firm belief that a strong foundation gives way to a healthy growth, which is why there was great emphasis on this. We referenced many other curricula in developing this section and thank them for their contributions.

Furthermore, in the Fiqh section, we tried to incorporate those Fiqh topics that are relevant and integrate more stories in order to make it more interactive for students.

You will find that the History section has a greater emphasis on stories. By introducing the Maʿṣūmīn through stories that highlight their characteristics, the hope is that children will be able to connect to them and develop a bond and unfaltering love that will take root in their hearts. The History section in Kindergarten focuses solely on the Ahlul Bayt (ʿa). In first grade, the students learn about the first seven Maʿṣūmīn, and in second grade the last seven. Then, in third grade, they once again review all 14 Maʿṣūmīn. In fourth grade, students will learn about the lives and messages of the Prophets. Finally, in fifth and sixth grades, students will take a comprehensive look at the life of the Noble Prophet (ṣ).

We attempted to make the Akhlāq section aesthetically-pleasing through colorful illustrations, ahadith, and ayahs from the Qurʾān. In the older grades, we attempted to include more relevant stories that would allow them to form tangible connections with the lessons.

Any Islamic school should feel free to use this curriculum. If you are using this curriculum, please do let us know so that we may keep in contact. Similarly, please let us know if you have found any errors or would like to give us feedback; this will definitely help us, and is appreciated.

I want to thank all of those who were involved in this great project. I pray that Allah (swt) accepts our efforts and gives us more strength to continue our mission.

With duʿās,

Nabi R. Mir (Abidi)

About the Board ʿĀlim

Moulana Nabi R. Mir (Abidi) is a scholar, an educator, a father, and an enthusiast for creating educational infrastructure and Islamic resources for the benefit of the global community. He is a pioneer of always thinking "outside of the box" by supporting the creation of innovative materials to engage young readers to pick up Islamic books, interact with Qurʾānic games, learn from the Steps to Perfection Curriculum, and begin their life-long journey of holistic education.

Being a dedicated student and graduate of *Darse Khārij* from the *Ḥawzah* (the highest level of Islamic Studies in the seminary), Moulana Abidi understands the intrinsic value of Islamic education. Also, having grown up in India, and now residing in the United States, he has had the honor of traveling to various communities and meeting many community leaders. He values the importance of collaboration and working together to optimize our communal potential and create open source platforms so that information and resources are available and accessible to everyone around the world.

You, dear reader, are now part of the Al-Kisa family.
Share the word, and join the mission.

Goals

Salāmun ʿalaykum.

Below are some basic goals and concepts we believe are necessary for a child to know at this age. Use these guidelines to better understand how much the child will learn and to better prepare yourself for teaching.

At the end of the book, there is an assessment for the teacher and parents/guardians to use as a tool to test the child and see if they have met these goals. While they take the test, check to see whether they are able to answer the questions independently, or if they need some help. After they have completed the assessment, see the areas they know and the areas where they still need guidance.

Aqa'id

1. Uṣūl ad-Dīn
2. Names and attributes of Allah (swt)
3. Names of the 12 Imāms (ʿa)
4. The Noble Qurʾān and 2 Sūrahs: Sūrah al-Fātiḥah and Sūrah al-Ikhlāṣ

Fiqh

1. Furūʿ ad-Dīn
2. Difference between wājib, ḥarām, mustaḥab, makrūh, and mubāh
3. Actions of wuḍūʾ
4. Rules of ṣalāh
5. Najāsah and ṭahārah

History

1. The last 7 Maʿṣūmīn (ʿa): basic history and meaning of their names/titles
2. Prophets: Nūḥ (ʿa), Ibrāhīm (ʿa), Mūsā (ʿa), ʿĪsā (ʿa), and Muḥammad (ṣ)
3. Eids: Ghadīr and Mubāhalah
4. The Importance of ʿĀshūrāʾ

Akhlāq

1. Cleanliness
2. Public manners
3. Manners toward people (family, friends, and others)

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Grade 2 Assessment 284

ʿAQĀʾID
(BELIEFS)

CHAPTER 1:

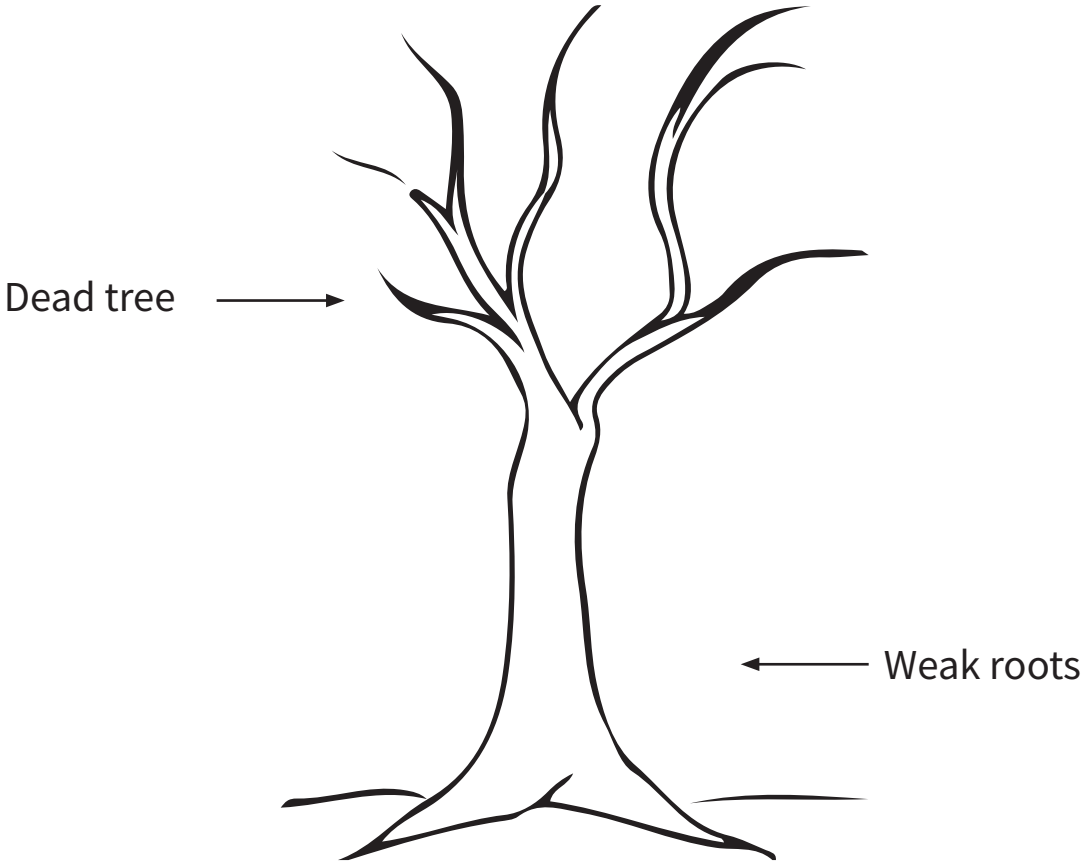
UṢŪL AD-DĪN

Lesson 1.1: Uṣūl ad-Dīn

Islam is like a tree: it has roots and branches!

Uṣūl ad-Dīn = The Roots of the Religion = Our Beliefs

Furūʿ ad-Dīn = The Branches of the Religion = Our Practices

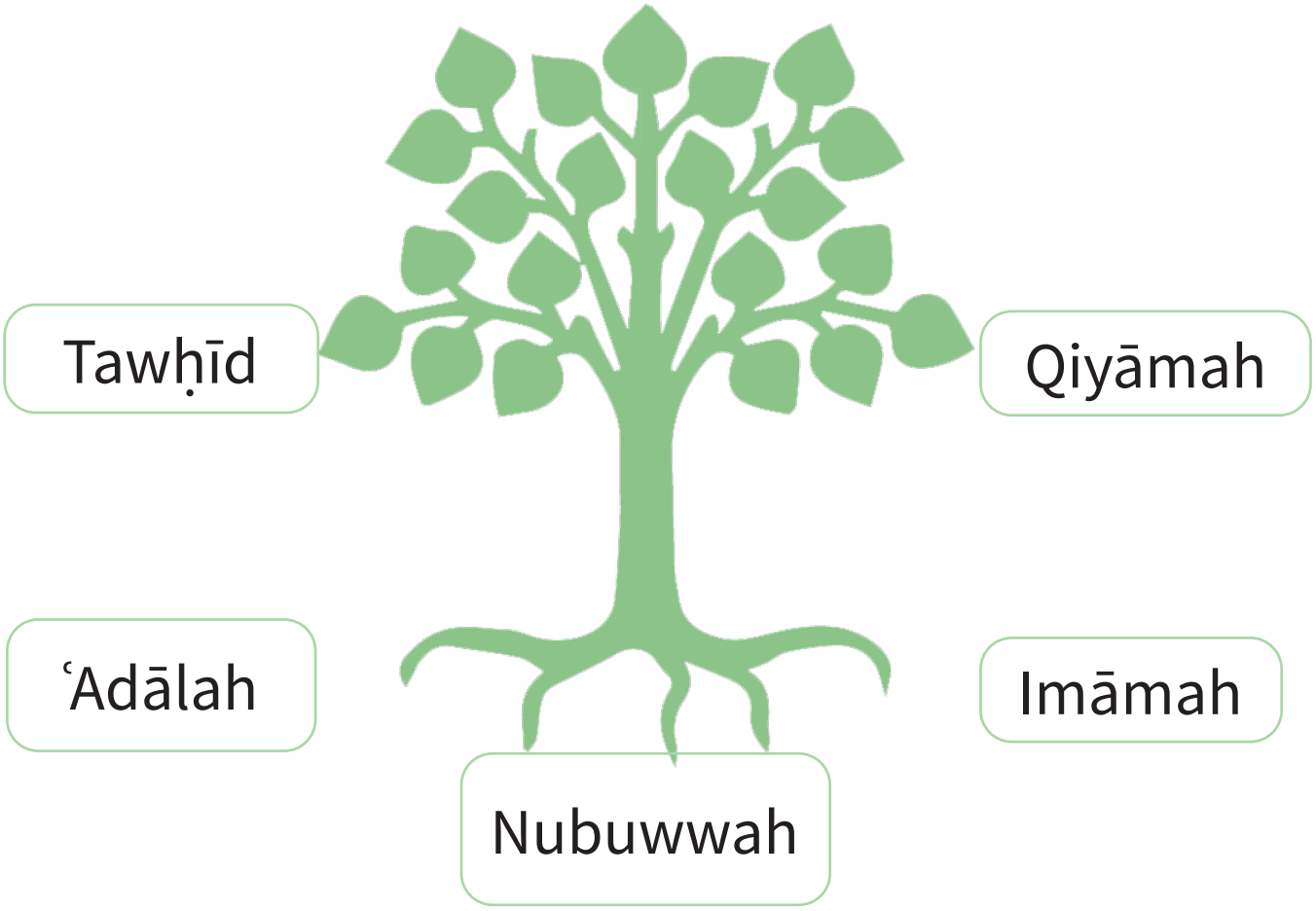


If the roots of a tree were chopped off, what would happen to the branches? The branches would not survive and the tree would die.

Every Muslim has to understand the Uṣūl ad-Dīn. The stronger our belief in the Uṣūl ad-Dīn, the better we can practice our Furūʿ ad-Dīn, like praying and fasting. Think about this: If we have a strong belief in Allah (swt), will we be better at praying?

Uṣūl ad-Dīn

The Roots of Islam



- Tawḥīd — Allah (swt) is one.
- ʿAdālah — Allah (swt) is just or fair.
- Nubuwwah — Allah (swt) sent 124,000 Prophets to guide us.
- Imāmah — Allah (swt) sent 12 Imāms to guide us.
- Qiyāmah — The Day of Judgment.

Uṣūl ad-Dīn meant the Roots of Religion, or our beliefs. We have to be strong in our beliefs to be strong Muslims!

Learning Aid 1.1

UṢŪL AD-DĪN

1

Tawḥīd: Allah (swt) is one
Students hold up one finger to signify that there is only one God.

2

ʿAdālah: Allah (swt) is just
Students balance hands to show a scale.

3

Nubuwwah: Allah (swt) sent us Prophets to guide us
Students pretend to wear an ʿAmāmah on their heads to show Prophethood.

4

Imāmah: Allah (swt) sent us 12 Imāms to guide us
Students hold up a "one" and a "two" with their fingers to signify the 12 Imāms.

5

Qiyāmah: There will be a Day of Judgment
Students pretend to blow on a trumpet, signifying the angel who will blow the trumpet before the Day of Judgment.

1

2

3

4

5

Activity 1.1a: Correct the Sentences

Correct the sentences below.

1. There are 10 Uṣūl ad-Dīn, or Roots of Religion.

   _____

2. Tawḥīd means that there are two gods.

   _____

3. ʿAdālah means that Allah (swt) is never just (fair).

   _____

4. The third root is Imāmah.

   _____

5. Nubuwwah means that Allah (swt) sent us 12 Imāms.

   _____

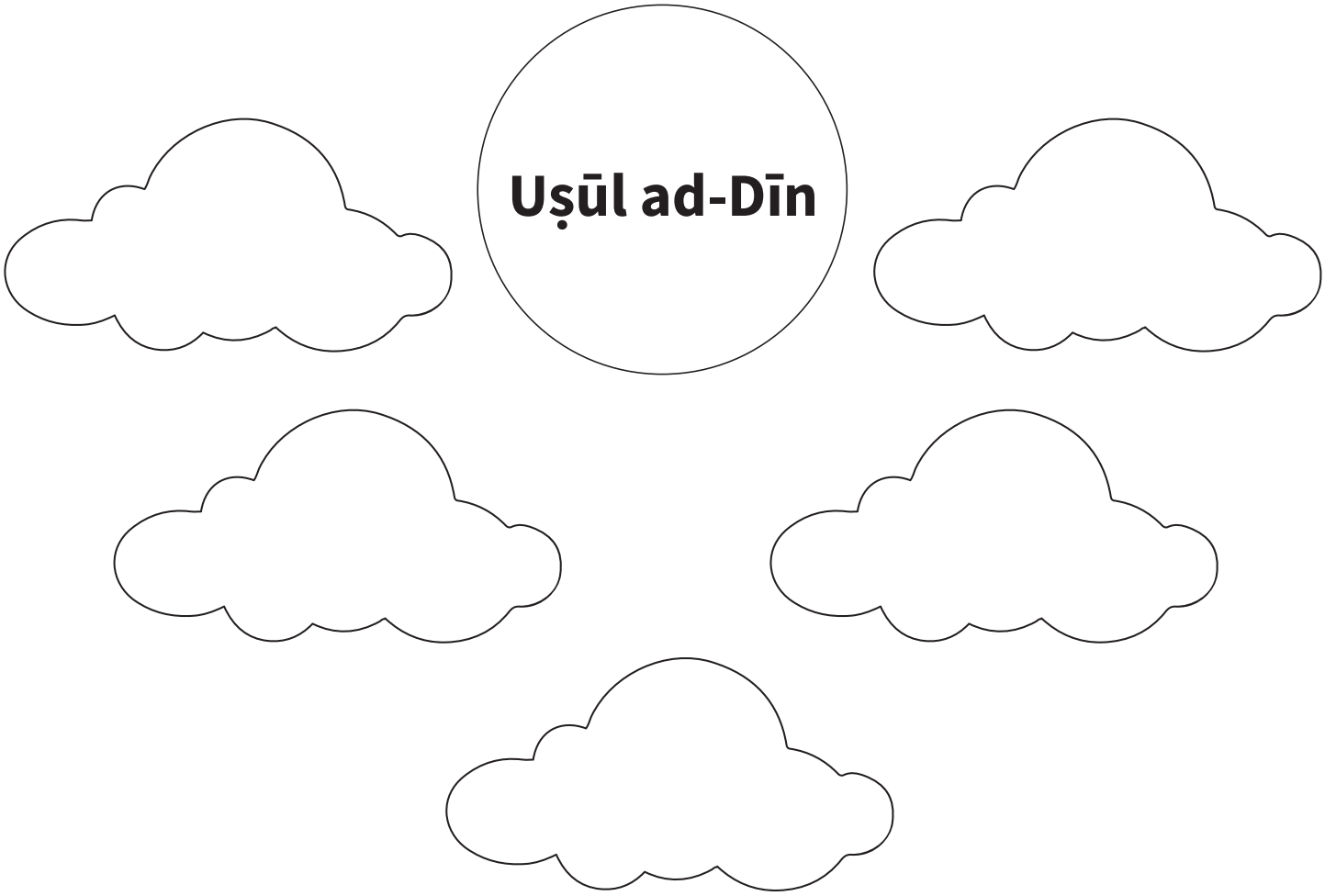
6. The final root, Qiyāmah, means believing in the Day of Life.

   _____

Activity 1.1b: Fill the Clouds

What are the 5 Uṣūl ad-Dīn (Roots of Religion)?

Choose the right answer from the list below and write one in each cloud.



ʿADĀLAH	ṢALĀH	NUBUWWAH
ZAKĀT	QIYĀMAH	ḤAJJ
TAWḤID	JIHĀD	IMĀMAH

CHAPTER 2:

TAWḤĪD

Lesson 2.1: Asmāʾ ul-Ḥusnā

Asmāʾ= names Ḥusnā = beautiful and perfect

Allah (swt) is the best name for God, which is why we say “Bismillāh," which means “In the name of Allah (swt).” The titles of God, like ar-Rahmān, the All-Kind, or Ar-Rahīm, the All-Merciful, are the names of Allah (swt). These names tell us about Allah’s attributes. Do you know any of the other 99 names of Allah (swt)?

Prophet Muḥammad (ṣ) has said:

“There are 99 attributes, one hundred minus one, of Allah (swt); whoever learns them, will enter Paradise.” (Al-Tawḥīd, P. 194)

We receive blessings for counting and learning Allah’s attributes. But, knowing and trying to act according to them also helps us learn about Allah (swt). Allah’s attributes are called Asmāʾ ul-Ḥusnā.

In a ḥadīth it is said, *“I am a treasure that wanted to be known.”*

One of the reasons Allah (swt) created humans was so that we could learn and know about Allah (swt). He has 99 different, beautiful and perfect names that describe Him. In the Qurʾān, Allah (swt) says, *“And to Allah (swt) belongs the beautiful and perfect names, so remember Him by these names.”*

By learning about Allah’s names, Asmāʾ ul-Ḥusnā, not only can we know Allah (swt) better, but we can improve ourselves and try to become like the attributes that are described. We will learn the meanings of all 99 names later, but in this class we will focus on 3 names.

Ar-Rabb The Nurturer - This means He takes care of us and because He knows what is best for us

Al-Qadīr The All-Capable - This means He can do everything

Al-Baṣīr The All-Seeing - This means He is aware of everything

Activity 2.1: Matching

Connect the stars to the right banner.

The Nurturer

The All-Merciful (especially to the believers)

The All-Seeing

The All-Kind (to everyone)

The All-Capable

Lesson 2.2: Allah (swt) is ar-Rabb

Ar-Rabb = The Nurturer

Ar-Rabb means that Allah (swt) is "the Nurturer," but we will also see it translated as "Lord." A nurturer is someone who takes care of us. Some of the things that a nurturer does is feed us, give us a place to live, guide us, and take care of us when we are sick.

Some examples of nurturers in our lives are:

- Our parents
- Teachers
- Nurses

What are some things that nurturers do? Do you think they could do this without the help of Allah (swt)?

Allah (swt) is called "ar-Rabb" because He not only created us, but He also takes care of us. He has given us a place to live, a mother and father, food to eat, and Prophets and Imāms to guide us to the correct path. Even when we have problems, these are tests from Allah (swt) to make us stronger.

Although our mothers, fathers, and teachers take care of us, they can only do so because Allah (swt) created them and gave them the strength to do so. So, Allah (swt) is the one who truly takes care of us. He is the true Nurturer, so anyone who takes care of someone else gets their strength from Him.

Can you imagine what would happen if Allah (swt) did not take care of us? If you do not take care of your toys or books, what would happen to them?

In Sūrah al-Fātiḥah, we say:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِين

Alḥamdulillāhi rabbil ʿālamīn

All Praise is for Allah (swt), the Nurturer of the worlds

In this āyah, Allah (swt) tells us that He is our 'Nurturer' and that He will always take care of us.

Activity 2.2: Tracing

Trace over “Alḥamdulillāhi rabbil ʿālamīn” and write the meaning on the line.

ALḤAMDULILLĀHI
RABBIL ʿĀLAMĪN

Lesson 2.3: Allah (swt) is al-Qadīr

Al-Qadīr = The All-Capable

Al-Qadīr means that Allah (swt) is “the All-Capable” (He can do everything).

Think about a soccer team.

Every player has different skills. For example:

- Some are really strong.
- Some can run very fast.
- Some are the best goalies.
- Some are the best at scoring.

Each athlete has only one or two skills. One can run faster than the other. Some can kick the ball further than others. No one is the best at everything.

When we say Allah (swt) is al-Qadīr, the All-Capable, it means that He can do everything because He is Allah (swt). All the strength belongs to Him. Look at all the beautiful things He has created, such as the galaxy, planets, strong mountains, and deep oceans. These powers were not given to Allah (swt) by someone else—they come from Allah (swt) Himself. This is what makes Him Allah (swt), our Creator. All the strength comes from Him, and no one gave it to Him.

Activity 2.3: The All-Capable

Draw a picture of an athlete below and list all of the skills he/she does and does not have.

THINGS THE ATHLETE CAN DO	THINGS THE ATHLETE CANNOT DO

ALLAH (SWT) CAN DO EVERYTHING BECAUSE HE IS AL-QADīR. THESE ABILITIES ARE FROM HIMSELF AND NO ONE HAD TO GIVE THEM TO HIM.

Lesson 2.4: Allah (swt) is al-Baṣīr

Al-Baṣīr = The All-Seeing

Al-Baṣīr means that Allah (swt) is the All-Seeing. When we say that Allah (swt) is al-Baṣīr, it means that He knows everything we do. This does not mean that Allah (swt) has eyes. He is not a human being like us. Think about the sky: how big is the sky? How tall is it? How wide is it? How big is the ocean? Allah (swt) can see all of these things, plus all the small ants and every leaf that falls. He knows what we are thinking and what is in our hearts. He knows when we are sad and happy. He knows our intentions. He is unlimited.

Once upon a time, there was a teacher who had many good students in his class, but there was one student named Ibrāhīm, whom he especially respected. One day, some of the students asked their teacher why he respected Ibrāhīm so much.

He smiled and replied, "I will tell you tomorrow, inshāʾAllāh."

The next day, at the beginning of class, the teacher handed out an orange to each student. He gave them simple instructions: they had to peel the orange in a place where no one would see them. He dismissed them, and everyone quickly ran to different places, trying to hide as they peeled their oranges.

After a while, all the students returned with their freshly peeled oranges. However, one student, Ibrāhīm, had not peeled his orange. Everyone looked at him strangely.

The teacher asked him why he had not peeled his orange. He replied, "You asked me to go to a place where nobody would see me. I tried hard to find a place where Allah (swt) could not see me, but I realized that there is no such place. Everywhere I went, I was sure that Allah (swt) could see me and I could not hide from Him. So, I could not follow your instructions."

After hearing this, the teacher turned to the other students and said, "The reason I have special respect for Ibrāhīm is because he is always aware and remembers that Allah (swt) sees him, no matter where he is. Therefore, he tries never to do anything that would displease Allah (swt)!"

The sixth Imām, Imām Jaʿfar aṣ-Ṣādiq (ʿa), said to one of his friends, "Fear God as if you are able to see Him because He sees you. And if you think that He is not able to see you, then you become a non-believer. And if you do believe that He sees you and you still commit a sin in His presence, then you consider Him as the lowest of those seeing you."

Activity 2.4: Qurʾān Connection

ALLAH (SWT) IS AWARE OF WHAT WE DO!

Don’t you know that Allah (swt) is always watching?

Sūrah al-ʿAlaq, Verse 14 (96:14)

﴿أَلَم يَعلَم بِأَنَّ اللّٰهَ يَرَىٰ﴾

Alam yaʿlam biʾannallāha yarā

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CHAPTER 3:

ʿADĀLAH

Lesson 3.1: ʿAdālah

ʿAdālah means that Allah (swt) is just and fair. Many people say, "That's not fair!" when they see something they think is unfair. Sometimes, though, something might seem unfair, but if we take a closer look or get some more information, we find out that it actually is fair. We just thought it was unfair because we didn't know the whole story.

Once upon a time, a young prince, the son of the king, was traveling. A man recognized the prince, so he said, "I am Max, chief of the Max tribe. Please help us, we are having trouble with the neighboring tribe, the Mini tribe. We both share food and argue over who gets to have more."

"This is very easy," answered the prince, "Count the number of people, and then split the food so that each person gets an equal share."

But after saying this, many angry Maxes came running out. They jumped on the prince and took him to jail. The prince didn't understand!

They told him, "We don't have enough food to eat! If you don't give us a better solution to our food problem by tomorrow, you will stay in jail forever."

The prince spent the night thinking about the question. Then, he realized he did not know what the Minis looked like!

The next morning, when the leader of the Maxes asked the prince for a solution, he said, "Please bring all the Maxes and all the Minis to me."

The chief sent one of his helpers to gather all the Maxes and Minis. The prince then realized the mistake he made by not gathering all of the information before!

The Minis were small people, but the Maxes were giant. So, the solution the prince had originally given to split the same amount of food with everyone would have made the Maxes very hungry. After thinking, he knew how to fix the problem!

The prince said, "Don't share the food equally. Instead, share it according to how much each person eats. Give people food according to their size."

The Maxes liked this answer so much that they released the prince, held a great party, and gave him many gifts. The prince said to his new friend, "I've learned something new. It is not fair to give the same to everyone. The fair thing is to think about and understand people's different needs. It is to give each what they deserve or need to thrive." Everyone cheered and the Maxes and Minis lived in harmony forever.

Muslims believe that Allah (swt) is always just and fair. In order to be just, you must have knowledge about the situation. When we say that Allah (swt) is just, it means that He is All-Knowing and makes decisions according to His infinite knowledge. So, we should be very careful before saying something is not fair, because Allah (swt) has complete knowledge and sees the entire picture, and we only see a part of the picture.

Activity 3.1: Lesson Review

Answer the following questions.

1. What does it mean when we say that Allah (swt) is just?

   _____

   _____

2. In order to be just, someone has to have _____ about the

   _____ situation.

3. Can you say that something is unfair if you don't know the whole story?

   _____

   _____

   _____

4. Did the prince in the story have all the information before he made his suggestion about how to split the food?

   _____

   _____

5. In the story, the prince said the fair thing to do is to think about and

   understand people's different _____, and give what they deserve and

   need to _____.

6. Allah (swt) has _____ knowledge and sees the entire picture, but we only have limited knowledge.

CHAPTER 4:

NUBUWWAH

Lesson 4.1: Ūlul ʿAzm Prophets

There are five special Prophets called the Ūlul ʿAzm Prophets who brought laws for human beings from Allah (swt).

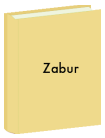
- Prophet Nūḥ (ʿa)
- Prophet Ibrāhīm (ʿa)
- Prophet Mūsā (ʿa)
- Prophet ʿĪsā (ʿa)
- Prophet Muḥammad (ṣ)

These Prophets brought a new set of laws (shari'ah) made into a book. These are known as Heavenly books.

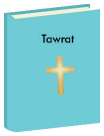
Prophet Nūḥ (ʿa) and Prophet Ibrāhīm (ʿa) each had a Heavenly book, but not much is known about either of these books.

The Heavenly books that we know of are:

1. Zabūr — revealed to Prophet Dāwūd (ʿa)



2. Tawrāh — revealed to Prophet Mūsā (ʿa)



3. Injīl — revealed to Prophet ʿĪsā (ʿa)

4. Qurʾān — revealed to Prophet Muḥammad (ṣ)

Activity 4.1: Lesson Review

Can you fit the names of the Ūlul ʿAzm Prophets in the crossword?

One has been done for you.

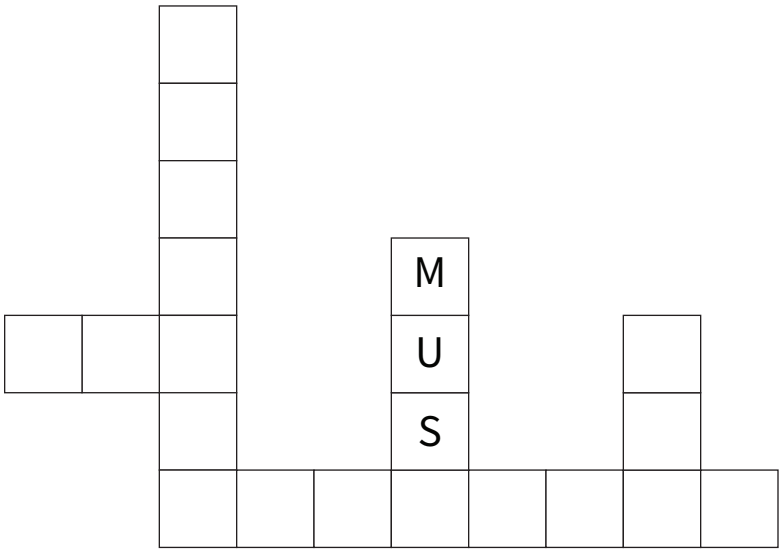
PROPHET NŪḤ (ʿA)

PROPHET IBRĀHĪM (ʿA)

PROPHET MŪSĀ (ʿA)

PROPHT ʿĪSĀ (ʿA)

PROPHET MUḤAMMAD (Ṣ)



How many Divine Books did we learn about in this lesson? And what are they called?

We learned about _____ Divine Books.

They are:

1. _____

2. _____

3. _____

4. _____

*Please note that for the crossword, diacritic marks (e.g., ā, ī, ḥ) are not used. Instead, just write the letter without the mark.

CHAPTER 5:

IMĀMAH

Lesson 5.1: Imāmah

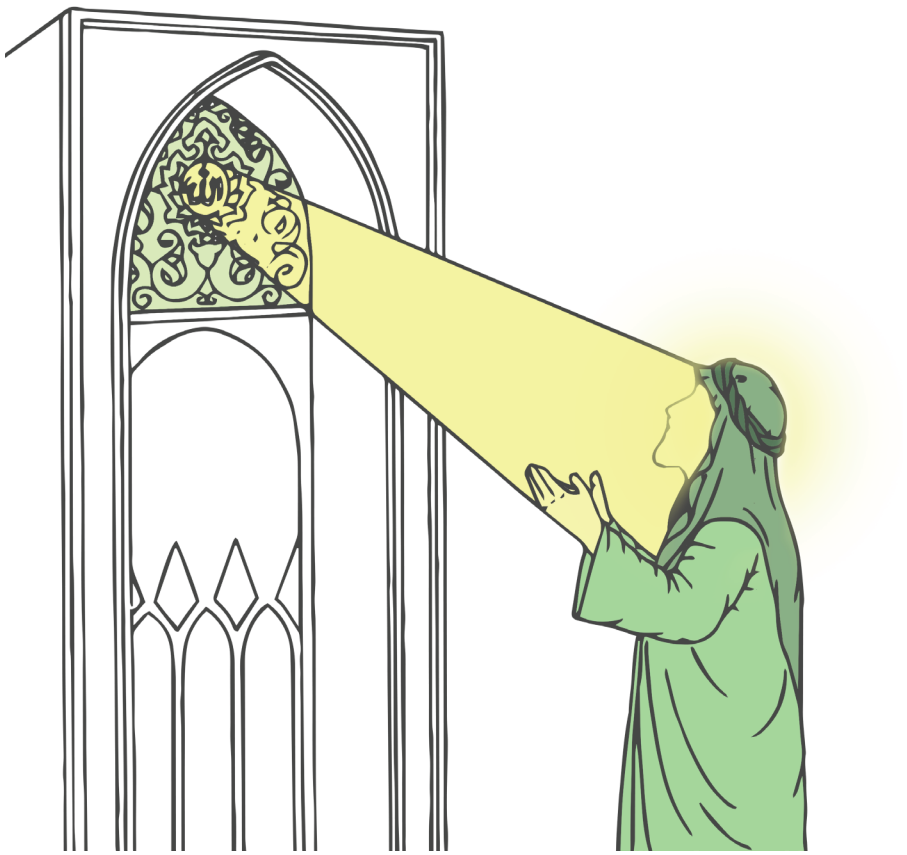
The Imāms (ʿa) came after Prophet Muḥammad (ṣ), as he was the last Prophet. Imām means a divine leader chosen by Allah (swt).

Just like Prophets, Imāms are:

- Chosen by Allah (swt)
- Maʿṣūm—they do not commit any sins, not even by mistake
- Able to perform miracles.
- The most knowledgable and have the best akhlāq

Why do we need Imāms?

The Imāms are there to help us, guide us, and help us understand Islam.



We also call our 12 Imāms (ʿa) the Aʾimmah (ʿa), which is the plural for Imām.

Names of the Aʾimmah (ʿa):

1st: Imām ʿAlī (ʿa)

2nd: Imām Ḥasan (ʿa)

3rd: Imām Ḥusayn (ʿa)

4th: Imām ʿAlī as-Sajjād Zaynul ʿĀbidīn (ʿa)

5th: Imām Muḥammad al-Bāqir (ʿa)

6th: Imām Jaʿfar aṣ-Ṣādiq (ʿa)

7th: Imām Mūsā al-Kāẓim (ʿa)

8th: Imām ʿAlī ar-Riḍā (ʿa)

9th: Imām Muḥammad at-Taqī al-Jawād (ʿa)

10th: Imām ʿAlī an-Naqī al-Hādī (ʿa)

11th: Imām Ḥasan al-ʿAskarī (ʿa)

12th: Imām Muḥammad al-Mahdī (ʿaj)

Activity 5.1: Matching

Join each Imām's name with the correct number.

Imām Zaynul ʿĀbidīn (ʿa)	1
Imām ʿAlī (ʿa)	2
Imām ʿAlī al-Hādī an-Naqī (ʿa)	3
Imām Ḥasan (ʿa)	4
Imām Muḥammad al-Bāqir (ʿa)	5
Imām Ḥusayn (ʿa)	6
Imām Mūsā al-Kāẓim (ʿa)	7
Imām Ḥasan al-ʿAskarī (ʿa)	8
Imām Jaʿfar aṣ-Ṣādiq (ʿa)	9
Imām ʿAlī ar-Riḍā (ʿa)	10
Imām Muḥammad at-Taqī al-Jawād (ʿa)	11
Imām Muḥammad al-Mahdī (ʿaj)	12

Lesson 5.2: The Living Imām (ʿaj)

Name:	Muḥammad bin Ḥasan
Titles:	Al-Mahdī (The Guided One),
	Al-Ḥujjah (Proof of Allah (swt)),
	Ṣāḥib az-Zamān (Master of the Time)
Birth:	Friday, 15th Shaʿbān, 255 AH in Samarra
Father :	Imām Ḥasan al-ʿAskarī (ʿa)
Mother :	Lady Narjis Khātūn
Status:	Alive and in ghaybah.

Why is our Imām (ʿaj) hidden from us?

When we say Imām al-Mahdī (ʿaj) is in ghaybah, we mean he is hidden from his followers. Many people ask why Imām al-Mahdī (ʿaj) is in ghaybah. Why did Allah (swt) hide him from the believers? The following is one of the possible reasons for his ghaybah.

After the death of the Noble Prophet (ṣ), the Imāms (ʿa) tried their best to guide and lead the believers toward the right path. They taught true Islam and spread Islamic teachings that the Prophet (ṣ) had taught. But the khalīfahs, who took control, were jealous and afraid of the Imāms (ʿa). They stopped the Imāms (ʿa) from teaching others, kept them under very strict control, and sometimes even put them in jail. Many of our Imāms (ʿa) were poisoned by the khalīfahs of their time.

To protect the 12th Imām (ʿaj), Allah (swt) placed him in ghaybah. This way, the enemies could not reach him.

In the Noble Qurʾān, Allah (swt) says:

"They intend to blow out the Light of Allah (swt) with their mouths, but Allah (swt) will perfect His Light, even though the disbelievers may not like it." (61:8)

Allah (swt) hid the Imām (ʿaj) from people so that no one could hurt him. This way, the Imām (ʿaj) would be safe. He would guide the people from ghaybah, without fear of being killed by the enemies.

Activity 5.2a: Matching

Match each title of the 12th Imām (ʿaj) with the meaning.

The Guided One

The Proof of Allah (swt)

Master of the Time

Activity 5.2b: Multiple Choice

Circle the correct answer.

1. Imām al-Mahdī (ʿaj) was born on _____.
   a. 13th Rajab
   b. 15th Shaʿbān
   c. 3rd Shaʿbān
   d. None of the above

2. His father is _____.
   a. Imām al-Bāqir (ʿa)
   b. Imām aṣ-Ṣādiq (ʿa)
   c. Imām al-ʿAskarī (ʿa)
   d. None of the above

3. His title “Al-Ḥujjah (ʿaj)” means _____.
   a. The Guided One
   b. Master of the Time
   c. The Truthful
   d. None of the above

4. To protect the 12th Imām (ʿaj), Allah (swt) placed him in _____.
   a. Ghaybah
   b. Samarra
   c. Imāmah
   d. None of the above

5. The khalīfahs were jealous and afraid of the Imāms (ʿa). What did they do to the Imāms (ʿa)?
   a. Prevented them from teaching people
   b. Kept them under very strict control
   c. Sometimes put them in jail
   d. All of the above

Lesson 5.3: Preparing for the Imām (ʿaj)

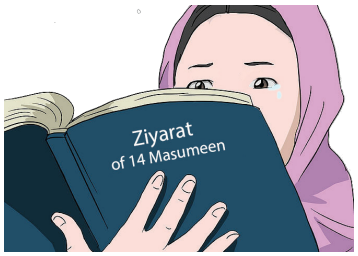
All believers are waiting for the arrival of Imām al-Mahdī (ʿaj). They hope they will be among the followers of the Imām (ʿaj). They pray to Allah (swt) to help them be among the people who help and work with the Imām when he appears.

What are our duties during the ghaybah of the Imām (ʿaj)? Should we just wait and do nothing else?

Believers need to do more than just wait silently for the Imām (ʿaj) to appear. The following are some things we can do:

1. Be good Muslims

Someone who is waiting for the lmām (ʿaj) to appear should have good akhlāq. We should do good deeds and be true Muslims and friends of the Imām. (ʿaj). The Imām (ʿaj) will welcome his followers and those people on the right path to join him in spreading truth on Earth. Everyone who is excited to meet the Imām (ʿaj) can prepare by doing as many good deeds as possible and staying away from sins and bad deeds. The Imām (ʿaj) is aware of all the deeds of all the Muslims. When he knows we are doing good deeds, he is very happy with them. But our bad deeds make him sad. Each believer should try and do good deeds so that the Imām (ʿaj) is happy with them and will welcome them when he appears.



2. Remember him through reciting duʿās and ziyārāt.

There are many things we can recite every day to show that we remember the Imām. Some of these are Ziyārah of the 12th Imām (ʿaj), Duʿāʾ al-Faraj, Duʿāʾ al-Ḥujjah, Duʿāʾ al-ʿAhd, and other longer duʿās. We can greet him daily by saying:

Assalāmu ʿalayka yā Ṣāḥib az-Zamān (ʿaj)

Peace be on you, O Master of the Time (ʿaj)

Activity 5.3: Coloring

Allāhumma ʿajjil li waliyyikal-faraj

“O Allah (swt), make your walī (the one who is close to You) come back even sooner!”

CHAPTER 6:

QIYĀMAH

Lesson 6.1: Qiyāmah

Qiyāmah = Day of Judgment

Why does there need to be a Day of Judgment?

Imagine that there is going to be a big race at your school. You practice running every day, trying to become faster so that you can win the race.

Finally, the day of the race arrives, and you're very excited. Everyone lines up at the starting line, and the teacher calls out, "1, 2, 3, Go!" Everyone starts running as fast as they can. As you are running, you quickly take the lead, and everyone is cheering loudly as you approach the finish line. You cross the finish line and realize that you're the winner! You're so happy that you won and wait for your trophy, but then everyone just leaves. You look for the teacher and run up to her asking, "Where's my trophy?" She says to you, "There is none!"

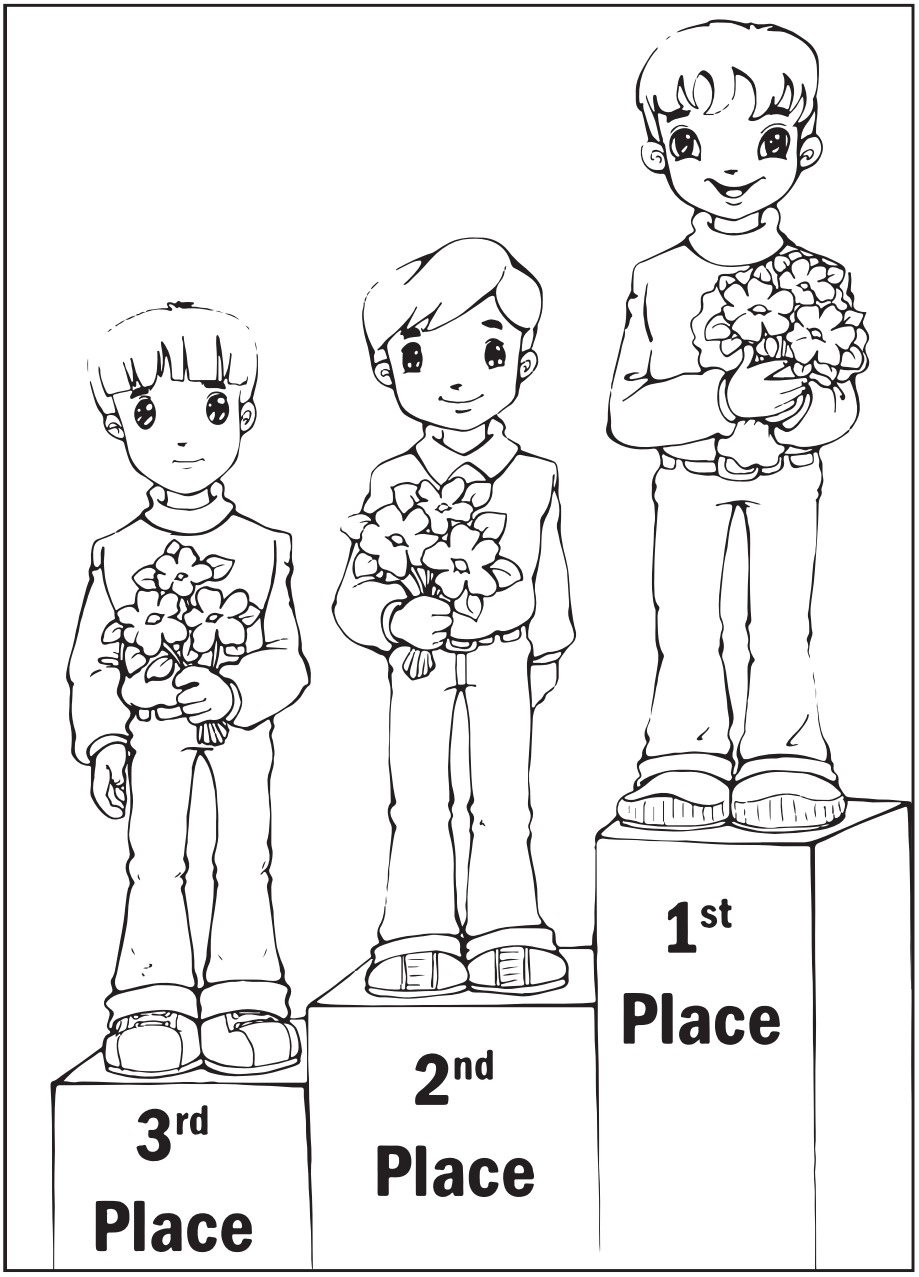
How would you feel if this happened to you?

Think of this life as a race. We work so hard to try to follow Allah's rules, but imagine if there was no reward. Imagine if those people who did really bad things weren't punished. We know that Allah (swt) is *ʿādil*, which means fair and just. Of course He is going to give us rewards for our good deeds and punish our bad deeds. That is why we will have the Day of Judgment.

Those people who were good can live peacefully in Jannah, and those who were bad will be punished.

Activity 6.1: Qurʾān Connection

RANKING OF PEOPLE WITH ALLAH (SWT)



Everyone will be (given) ranks according to what they have done

Sūrah al-Anʿām, Verse 132 (6:132)

﴿وَلِكُلٍّ دَرَجَاتٌ مِّمَّا عَمِلُوا﴾

Wa likullin darajātun-mimmā ʿamilū

CHAPTER 7:

KNOWING THE QUR'ĀN

Lesson 7.1: Reading the Qurʾān

Reading the Qurʾān brings us closer to Allah (swt). It teaches us lots of new things. Allah (swt) gives us rewards in this world and the Hereafter. When we read it at home, it gives us and our families guidance and blessings. Our homes become extra bright, just like the stars in the sky, and even the angels in heaven come to visit.

The Qurʾān is a gift from Allah (swt) and we should treat it with respect. When we want to read it, we should make sure that we are clean and ṭāhir, and make wuḍūʾ before we read. We should show respect to the Qurʾān by:

- Place the Qurʾān on top of other books and not below them
- Do not put the Qurʾān near our feet or on the floor
- Open it and turn the pages carefully. Do not to tear or write on the pages
- Do not leave it open when no one is reciting it, and never leave a copy of the Qurʾān somewhere where it might be disrespected or damaged
- Some people show respect by kissing the Qurʾān
- Do not speak while it is being recited
- Concentrate when reading the Qurʾān (ex: do not read in front of the TV)

Before we start reading the Qurʾān, we should ask Allah (swt) to protect us from Shayṭān. We can do this by saying the following words:

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰانِ الرَّجِيْمِ

Read and Listen

Allah (swt) loves us very much and has made it very easy for us to receive rewards from Him. Every time we read the Qurʾān, Allah (swt) gives us rewards.

We can read Qurʾān from memory or we can read it in Arabic from the Qurʾān pages. However Allah (swt) is so kind that He also gives us rewards if we are listening to the Qurʾān or even just looking at it!

When we are at the mosque or a place where the Qurʾān is being recited, we should be respectful, try our best to remain silent, and listen, to receive as many rewards as possible.

The Effect of the Qurʾān

An old Muslim man lived on a farm in the mountains with his young grandson. Each morning the man was up early sitting at the kitchen table reading the Qurʾān. His grandson wanted to be just like him and tried to imitate him in every way he could.

One day the grandson asked, “Grandpa! I try to read the Qurʾān just like you but I don't understand it, and what I do understand I forget as soon as I close the book. What good does reading the Qurʾān do?”

The old man quietly turned from putting coal in the stove and replied, “Take this coal basket down to the river and bring me back a basket of water.”

The boy did as he was told, but all the water leaked out before he got back to the house. The old man laughed and said, “You’ll have to move a little faster next time,” and sent him back to the river with the basket to try again. This time the boy ran faster, but again the basket was empty before he returned home.

At this point, the boy knew it was impossible, but he wanted to show his grandfather that even if he ran as fast as he could, the water would leak out before he got back to the house. The boy again dipped the basket into the river and ran hard, but when he reached his grandfather the basket was again empty. Out of breath, he said, “See Grandpa, it’s useless!”

“So you think it is useless?” The old man said, “Look at the basket.”

The boy looked at the basket and for the first time realized that the basket was different. It had been transformed from a dirty old coal basket and was now clean, inside and out.

The grandfather said: “Son, that’s what happens when you read the Qurʾān. You might not understand or remember everything, but when you read it, you will be changed, inside and out when you read it over time. That is the work of Allah (swt) in our lives.”

Activity 7.1: Qurʾān Connection

RECITING THE NOBLE QURʾĀN

So, read as much as you can from the Qurʾān

Sūrah al-Muzzammil, Verse 20 (73:20)

﴿فَاقرَءُوا مَا تَيَسَّرَ مِنَ القُرآنِ﴾

Faqraʿū mā tayassara minal Qurʾān

Lesson 7.2: Sūrah al-Fātiḥah

Bismillāhir Raḥmānir Raḥīm

In the name of Allah (swt), the All-Kind, the All-Merciful

بِسْمِ اللَّـهِ الرَّحْمَـٰنِ الرَّحِيمِ ﴿١﴾

Alḥamdulillāhi rabbil ʿālamīn

All praise is for Allah (swt), Nurturer of the Worlds

الْحَمْدُ لِلَّـهِ رَبِّ الْعَالَمِينَ ﴿٢﴾

Ar-raḥmānir-raḥīm

The All-Kind, the All-Merciful

الرَّحْمَـٰنِ الرَّحِيمِ ﴿٣﴾

Māliki yawmid-dīn

(He is) the Master of the Day of Judgment

مَالِكِ يَوْمِ الدِّينِ ﴿٤﴾

Iyyāka naʻbudu wa iyyāka nastaʻīn

(O Allah (swt)) You alone we worship, and only You we ask for help

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

Ihdinaṣ-ṣirāṭ al-mustaqīm

Guide us to the right path—

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

Ṣirāṭal-ladhīna anʿamta ʿalayhim ghayril-maghḍūbi ʿalayhim wa laḍ-ḍāllīn

the path of those whom You have given your blessings, not (the path) of those who have earned Your anger or been misguided

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

Activity 7.2: Matching

Match by connecting the verses to the correct meaning.

1. Bismillāhir Raḥmānir Raḥīm
2. Alḥamdulillāhi rabbil ʿālamīn
3. Ar-raḥmānir-raḥīm
4. Māliki yawmid-dīn
5. Iyyāka naʿbudu wa iyyāka nastaʿīn
6. Ihdinaṣ-ṣirāṭ al-mustaqīm
7. Ṣirāṭal-ladhīna anʿamta ʿalayhim
8. Ghayril-maghḍūbi ʿalayhim wa laḍ-ḍāllīn

(O Allah (swt)) You alone we worship, and only You we ask for help

Guide us to the right path

The path of those whom You have given Your blessings, not (the path) of those who have earned Your anger or been misguided

In the name of Allah (swt), the All-Kind, the All-merciful

(He is) the Master of the Day of Judgment

All praise is for Allah (swt), Nurturer of the Worlds

The All-Kind, the All-Merciful

Lesson 7.3: Sūrah al-Ikhlāṣ

Bismillāhir Raḥmānir Raḥīm

In the name of Allah (swt), the All-Kind, the All-Merciful

بِسْمِ اللَّـهِ الرَّحْمَـٰنِ الرَّحِيمِ

Qul huwallāhu aḥad

Say, "He is Allah (swt), the One"

قُلْ هُوَ اللَّـهُ أَحَدٌ ﴿١﴾

Allāhuṣ-ṣamad

Allah (swt) lives forever

اللَّـهُ الصَّمَدُ ﴿٢﴾

Lam yalid walam yūlad

He does not have parents, nor does He give birth

لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾

Wa lam yakun-lahu kufuwan aḥad

And there is nothing else like Him

وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴿٤﴾

Activity 7.3: Matching

Match each verse to the correct meaning.

1. Bismillāhir Raḥmānir Raḥīm
2. Qul huwallāhu aḥad
3. Allāhuṣ-ṣamad
4. Lam yalid walam yūlad
5. Wa lam yakun-lahu kufuwan aḥad

Allah (swt) lives forever

In the name of Allah (swt), the All-Kind, the All-Merciful

And there is nothing else like Him

Say, “He is Allah (swt), the One”

He does not have parents, nor does He give birth

FIQH
(ISLAMIC LAWS)

CHAPTER 1:

FURŪʿ AD-DĪN

Learning Aid 1.1

1
Pray

2
No eating/drinking

3
Make a small Kaʿbah

4
Make money symbol

5
Show 1/5

6
Pretend to struggle

7
Invite to Allah (swt)

8
Stop from bad

9
Make a heart

10
Make an X

Lesson 1.1: Furūʿ ad-Dīn

Furū ʿad-Dīn
The Branches of Religion

As Muslims, we do these acts of worship when we have understood the Roots of Religion (the Uṣūl ad-Dīn).

1.	Ṣalāh	Praying five times a day
2.	Ṣawm	Fasting
3.	Ḥajj	Performing the pilgrimage in Mecca
4.	Zakāt	Giving charity on certain items
5.	Khums	Giving one-fifth of your savings to your marjaʿ to be divided in a special way
6.	Jihād	Struggling and defending in the way of Allah (swt)
7.	Amr bil maʻrūf	Guiding others to do good
8.	Nahy ʿanil munkar	Stopping others from doing bad
9.	Tawallī	Loving and following the teachings of the 14 Maʿṣūmīn
10.	Tabarrī	Disliking and staying away from the enemies of the 14 Maʿṣūmīn and their teachings

Ṣalāh

Imām Jaʿfar aṣ-Ṣādiq (ʿa) said,

“The most loved action is ṣalāh.”

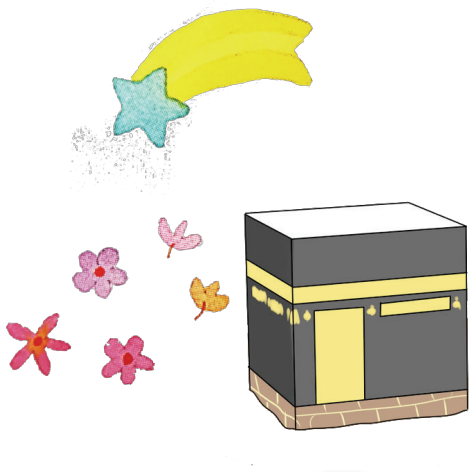
Ṣawm

Imām aṣ-Ṣādiq (ʿa) said, “The sleep of a person who is fasting is worship.”

Ḥajj

Imām aṣ-Ṣādiq (ʿa) has said, “There is nothing better than Ḥajj except for the daily ṣalāh.”

This shows us how important Ḥajj is. It’s so important that we should start saving up for it now!

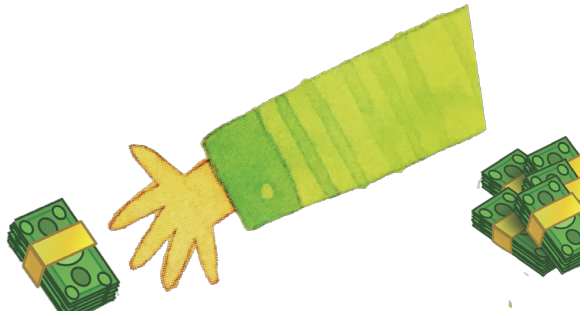


Zakāt

You might think if I give my money to the poor people, then I won’t have any left for myself, but Imām Ḥasan (ʿa) said, “Zakāt does not decrease your wealth ever.”

Khums

Khums is when you must give 1/5 of your savings to charity. Allah (swt) tells us in the Qurʾān that we should give 1/5 of all of our extra money. This money is then used for different things to help the Muslims like building masjids and helping the poor.



Jihād

Jihād is to struggle or defend in the way of Allah (swt). One of the best ways to practice struggling in the path of Allah (swt) today is to study hard. Imām aṣ-Ṣādiq (ʿa) has said, “The pen of the scholar is mightier than the sword of the soldier.”

Amr bil Maʿrūf & Nahy ʿanil Munkar

In Sūrah Luqmān, Verse 17, Luqmān the wise says to his son, “O my son!... invite to what is right and forbid what is wrong...”

Tawallī & Tabarrī

Tawallī is loving and following the teachings of the 14 Maʿṣūmīn (ʿa). Tabarrī means staying away from the enemies of the Ahlul Bayt (ʿa). One of the reasons it is important for us to do this is because the enemies of the Ahlul Bayt (ʿa) will keep us away from their teachings.

Imām aṣ-Ṣādiq (ʿa) has narrated, "Is religion other than loving and dissociating?"

When we love and stay with the ones who love the Ahlul Bayt we are able to follow their examples and teachings better. When we keep away from their enemies it helps us stay away from bad actions.

Activity 1.1: Matching

Match the Furūʿ ad-Dīn with the correct meaning.

Ṣalāh	Stopping others from doing bad
Ṣawm	Praying 5 times a day
Ḥajj	Guiding others to do good
Zakāt	Giving one-fifth of your savings to your marjaʿ to be divided in a special way
Khums	Giving charity on certain items to needy Muslims
Jihād	Fasting
Amr bil maʿrūf	Struggling and defending in the way of Allah (swt)
Nahy ʿanil munkar	Staying away from the enemies of the 14 Maʿṣūmīn (ʿa) and their teachings
Tawallī	Going to Mecca for pilgrimage
Tabarrī	Loving and following the teachings of the 14 Maʿṣūmīn (ʿa)

CHAPTER 2:

WUḌŪʾ

Lesson 2.1: Wuḍūʾ

Wuḍūʾ is a special way of washing yourself before you pray.

When Prophet Muḥammad (ṣ) visited Allah (swt) in the event of the Miʿrāj, he did wuḍūʾ from the water of a river in Heaven. Then when our Prophet (ṣ) came back, he taught the Muslims how to do wuḍūʾ. It is a special way of washing that is meant to cleanse you before you offer ṣalāh.

Wuḍūʾ is also wājib for:

- Touching the writing of the Noble Qurʾān
- Touching the name of Allah (swt)

It is mustaḥab to perform wuḍūʾ:

- Before you go to sleep
- Before you go to the masjid
- Before reciting Qurʾān
- When you are angry (because it calms you down)
- Before studying or attending a class
- Before eating, drinking, or cooking

In fact, it is mustaḥab to be in wuḍūʾ all of the time!

Before doing wuḍūʾ, you should make sure that

- The parts of wuḍūʾ (face, arms, head, feet) are all ṭāhir (they do not have any najāsah on them)
- There is nothing on the wuḍūʾ parts that would stop the water from reaching them (e.g., glue, paint, nail polish, etc.) If you have pen or marker on your hands, wash it as best you can, and any color that still stains if it's a barrier.

Activity 2.1: Mustaḥab or Wājib?

Draw a circle around the things that are wājib in wuḍūʾ and draw a rectangle around those things that are mustaḥab in wuḍūʾ.

Touching the words of the Qurʾān

Before going to sleep

Before praying ṣalāh

Before going to the masjid

When you become angry

Before studying/attending class

Before eating and drinking

Lesson 2.2: Mustaḥab Actions of Wuḍūʾ

Wuḍūʾ is divided into:

- Mustaḥab actions
- Wājib actions

Those actions that are mustaḥab do not have to be done, but if you do them you get extra thawāb, or reward. Allah (swt) loves it when we do them!

The mustaḥab actions are:

Washing your hands

Gargling 3 times

Taking water into the nostrils 3 times

Activity 2.2: Fill in the Blanks

The following are the mustaḥab actions of wuḍūʾ.

Write the name of each mustaḥab action.

_____

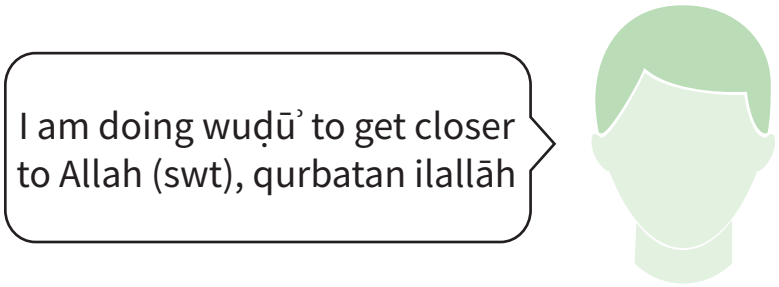
_____

_____

Lesson 2.3: Wājib Actions of Wuḍūʾ

1. Niyyah

Your niyyah (intention) must remain with you throughout your wuḍūʾ.



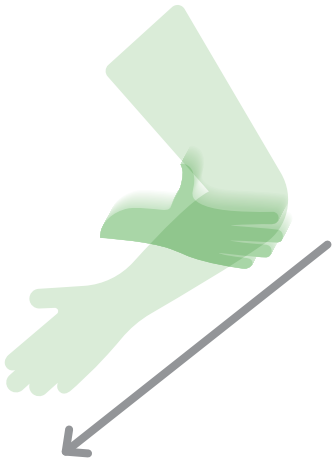
2. Washing the face

3. Washing the arms

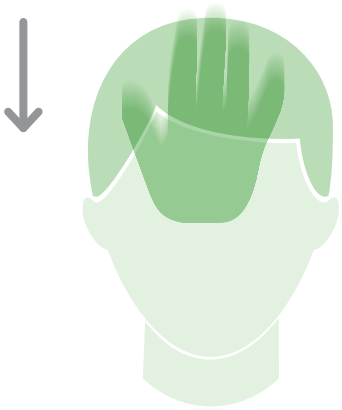
Wash the arms from top to bottom.

Boys: start from the back side of the arm

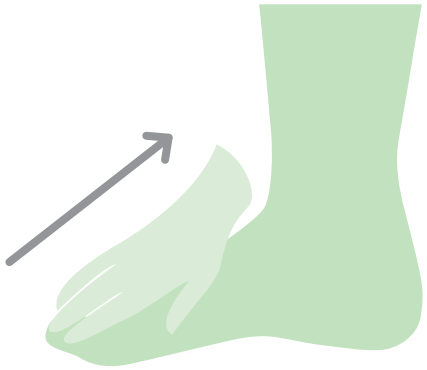
Girls: start from the front side of the arm



4. Wiping/Masḥ of the head



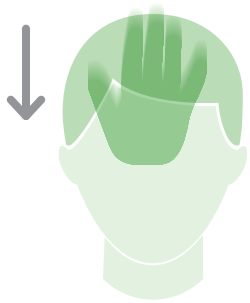
5. Wiping/ Masḥ of the feet



Activity 2.3: Number the Correct Order

Number the wājib actions of wuḍūʾ to show the right order:

☐ I am doing wuḍūʾ to get closer to Allah (swt), qurbatan ilallāh

☐ 

☐

☐

☐

Lesson 2.4: Wuḍūʾ Chart

1. Niyyah (wājib)

I am doing wuḍūʾ to get closer to Allah (swt), qurbatan ilallāh

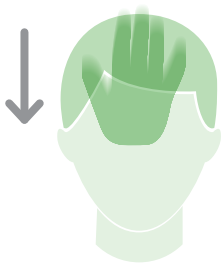
2. Washing the hands (mustaḥab)

3. Gargling 3 times (mustaḥab)

4. Taking water into the nostrils 3 times (mustaḥab)

5. Washing the face (wājib)

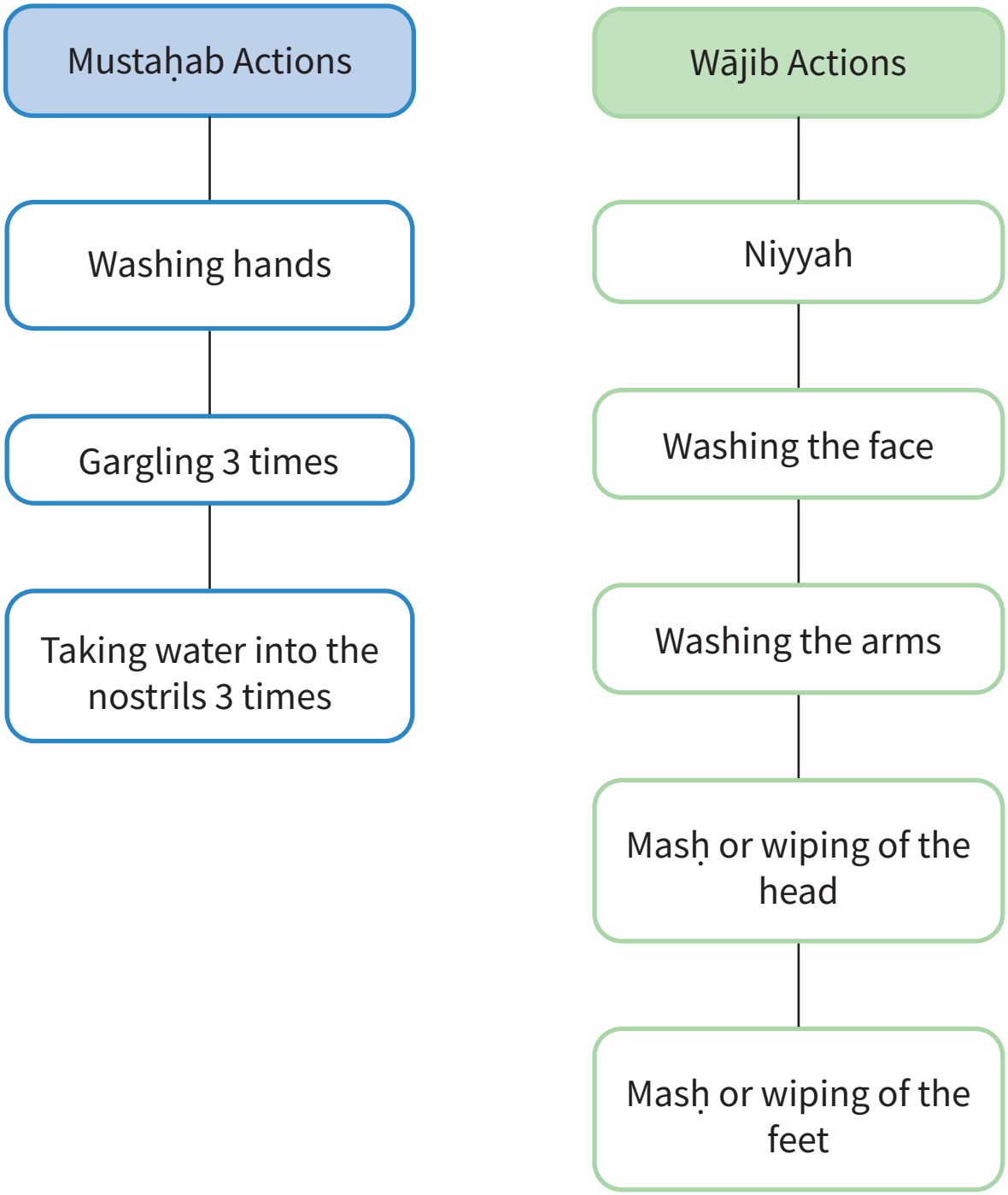
6. Washing the arms (wājib)



7. Masḥ or wiping of the head (wājib)

8. Masḥ or wiping of the feet (wājib)

Mustaḥab and Wājib Actions of Wuḍūʾ



Wuḍūʾ Demonstration

Practice wuḍūʾ in front of your teacher. As you go through the actions, your teacher will check off the things you do correctly or incorrectly on the checklist below to help you perfect your wuḍūʾ!

Action	Method	√	×
Preparation	• Remove all barriers (socks, lotion, watch, etc.)		
Niyyah	• Intention: you have to know why you are making wuḍūʾ and for Whom • Ex: "I am making wuḍūʾ to get closer to Allah, qurbatan ilallāh." • It must remain throughout the wuḍūʾ.		
Mustaḥabāt	• Washing hands • Gargling 3 times • Taking water into nostrils 3 times		
Washing the face	• Wash your face from the top to the bottom, starting from where your hair starts to grow until the bottom of your chin. • Pour the water from the forehead • Wipe the face downward from hairline to chin • Wipe the whole width of the face.		
Washing Right Arm	• Wash your right arm from the elbow to the fingertips, making sure the whole arm gets wet • Pour water above the elbow • Wipe the whole arm downward from top to bottom		
Washing Left Arm	• Wash your left arm from the elbow to the fingertips, making sure the whole arm gets wet • Pour water above the elbow • Wipe the whole arm downward from top to bottom • Close the tap before wiping your left arm for the last time		
Masḥ of the Head	• Once you have completed your left arm, do not take any additional water • Wipe with your right hand on the roots of the hair. It is recommended to wipe from the middle of the head to the front • Stop at the hairline; do not extend to the forehead		
Masḥ of the Feet	• Wipe the right foot with the right hand first, then left foot with left hand • Wipe starting from the toes and ending at the ankle		

Activity 2.4a: Correct the Sentence

The following sentences about wuḍūʾ have mistakes. Correct the mistakes and rewrite the sentences in the blank lines provided below.

1. You must do your niyyah for wuḍūʾ after completing wuḍūʾ.

   _____

2. Wuḍūʾ must be done after every ṣalāh.

   _____

3. We must carefully wash each body part in wuḍūʾ in any order we like.

   _____

4. It is okay to use najis water for wuḍūʾ.

   _____

5. Masḥ of the feet is done before the masḥ of the head.

   _____

6. We must wash our face after we wash our arms.

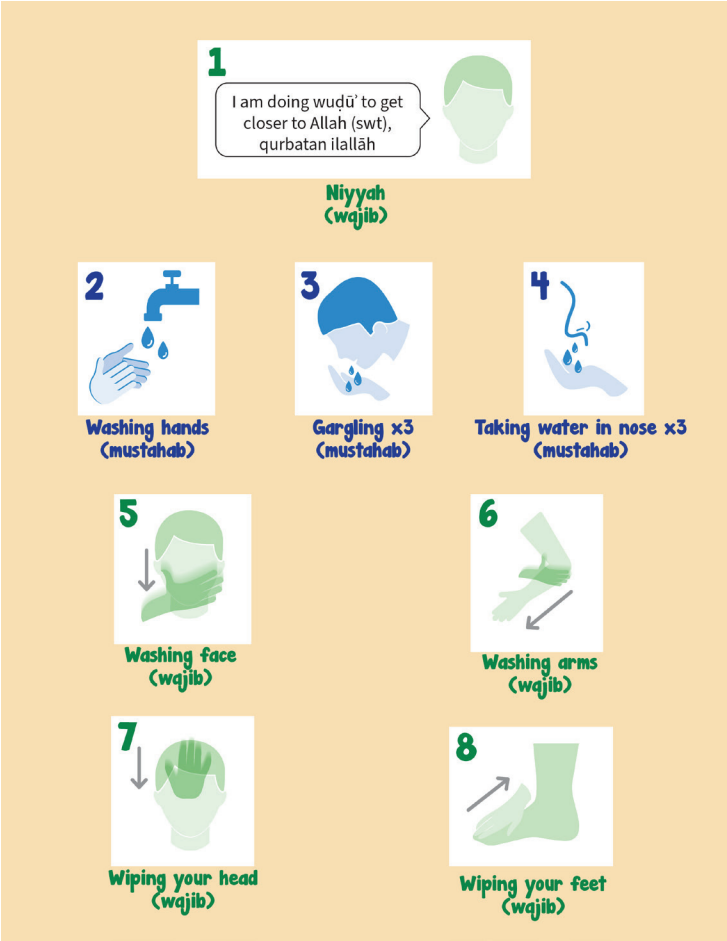
   _____

Activity 2.4b: Art Extension

Wuḍūʾ Chart

Materials:

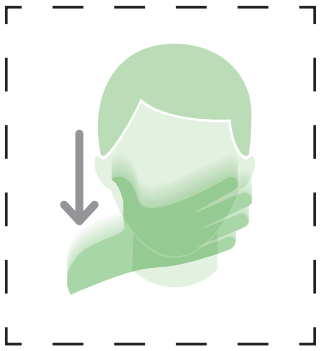
- Steps of wuḍūʾ template
- Scissors
- Glue
- Construction paper
- Markers
- Pencils

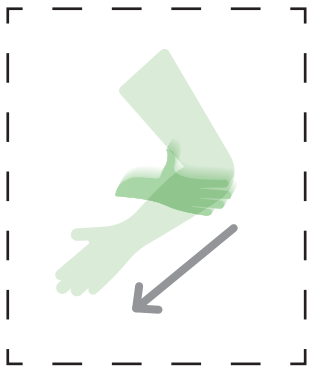


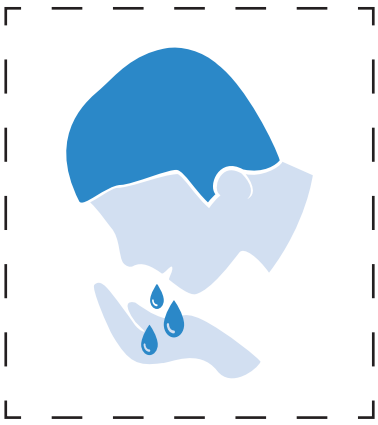
Procedure:

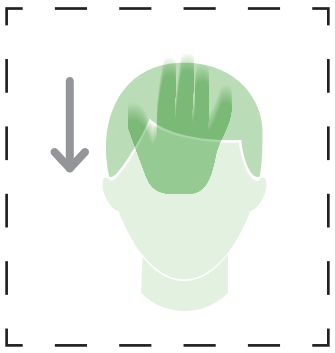
1. Cut out the pictures of the steps of wuḍūʾ seen on the next page.
2. Arrange the pictures on the construction paper in the correct order.
3. Glue the pictures to the paper.
4. Number each step and write the action. Write if it is mustaḥab or wājib.
5. For the mustaḥab actions, write how many times it is done.
6. Decorate it however you like.

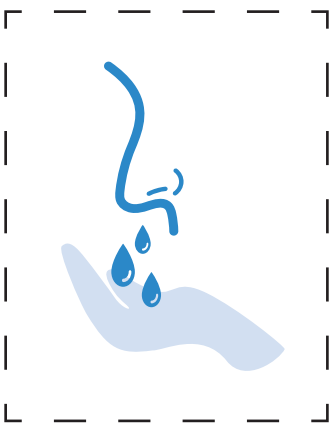
I am doing wuḍūʾ to get closer to Allah (swt), qurbatan ilallāh











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CHAPTER 3:

ADHĀN AND IQĀMAH

Lesson 3.1: Adhān & Iqāmah

It is mustaḥab to recite the adhān (the call to prayer) and iqāmah (the second call to prayer) for the five daily prayers, whether you are reciting the prayer on time or as qaḍā (late), at home or while traveling, in health or in sickness, alone or in jamāʿah.

It is especially mustaḥab to recite the adhān and iqāmah before the Fajr and Maghrib prayers.

Out of the two, the iqāmah is recommended more.

Adhān

اَللّٰهُ اَكْبَرُ

1	Allah (swt) is the greatest!	4x

اَشْهَدُ اَنْ لا اِلٰهَ إِلَّا اللّٰه

2	I know that there is no god except Allah (swt)	2x

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُولُ اللّٰه

3	I know that Muḥammad is the Messenger of Allah (swt)	2x

اَشْهَدُ اَنَّ عَلِيًّا وَّلِيُّ اللّٰه

4	I know that ʿAlī is one who is close to Allah (swt)	2x

حَيَّ عَلَى الصَّلَاةِ

5	Hurry to ṣalāh	2x

حَيَّ عَلَى الْفَلَاحِ

6	Hurry to success	2x

حَيَّ عَلَى خَيرِ الْعَمَل

7	Hurry to the best action	2x

اَللّٰهُ اَكْبَرُ

8	Allah (swt) is the greatest!	2x

لاٰ اِلٰهَ إِلَّا اللّٰه

9	There is no god except Allah (swt)	2x

Iqāmah

The iqāmah is the call to start ṣalāh. When someone hears the iqāmah, they know that ṣalāh is about to begin. There are three main differences between the adhān and iqāmah:

1. The first اَللّٰهُ اَكْبَرُ is said only 2 times, not 4.

2. The last line لاٰ اِلٰهَ إِلَّا الله is said only 1 time and not 2.

3. After the 7th line - حَيَّ عَلَى خَيْرِ الْعَمَل ,

   you should say قَدْ قَامَتِ الصَّلَاة (x2) two times.

   This means *"Surely, stand for ṣalāh."*

Iqāmah

	اَللّٰهُ اَكْبَرُ	
1	Allah (swt) is the greatest!	2x
	اَشْهَدُ اَنْ لا اِلٰهَ إِلَّا اللّٰه	
2	I know that there is no god except Allah (swt)	2x
	اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُولُ اللّٰه	
3	I know that Muḥammad is the Messenger of Allah (swt)	2x
	اَشْهَدُ اَنَّ عَلِيًّا وَّلِيُّ اللّٰه	
4	I know that ʿAlī is one who is close to Allah (swt)	2x
	حَيَّ عَلَى الصَّلَاةِ	
5	Hurry to ṣalāh	2x
	حَيَّ عَلَى الْفَلَاحِ	
6	Hurry to success	2x
	حَيَّ عَلَى خَيرِ الْعَمَل	
7	Hurry to the best action	2x
	قَدْ قَامَتِ الصَّلَاة	
8	Stand up for the prayer	2x
	اَللّٰهُ اَكْبَرُ	
9	Allah (swt) is the Greatest!	2x
	لاٰ اِلٰهَ إِلَّا اللّٰه	
10	There is no god except Allah (swt)	1x

Activity 3.1: Practice and Review

Learn the extra line that is in the iqāmah, but not the adhān:

قَدْ قَامَتِ الصَّلَاةُ

1. Write down the other differences between the adhān and iqāmah.

2. Practice the whole iqāmah (the page before) and underline the differences from the adhān on it.

CHAPTER 4:

ṢALĀH (PRAYERS)

Lesson 4.1: Ṣalāh

Muslims pray to Allah (swt) five times a day. We offer our five prayers (ṣalāh) before dawn, after noon, and after sunset.

Prophet Muḥammad (ṣ) has said,

“Anyone who does not give importance to prayers is not of my true followers.”

Ṣalāh is a way of talking to Allah (swt) that has been taught by our Noble Prophet (ṣ). It is a special way of praying, just like wuḍūʾ is a special way of cleaning ourselves. When we are performing ṣalāh, we should think only about Allah (swt) and should pray slowly and clearly. Playing and talking to our friends is not allowed during ṣalāh.

Each prayer has a different number of rakaʿāt. A rakʿah is a part of the prayer that is repeated a certain number of times. Every time you stand up, a new rakʿah begins. This number is different for each ṣalāh. We pray a total of 17 rakaʿāt in a day:

- Fajr has **2** rakaʿāt
- Ẓuhr has **4** rakaʿāt
- ʿAṣr has **4** rakaʿāt
- Maghrib has **3** rakaʿāt
- ʿIshāʾ has **4** rakaʿāt

Here is an easy way to remember the number of rakaʿāt in each of the daily ṣalāh.

Allah’s Phone Number:

2-4-4-3-4

Activity 4.1a: Names of Ṣalāh

Write the names of each ṣalāh on the spaces provided and the number of rakaʿāt for each ṣalāh on the birds. Then, color the picture.

Activity 4.1b: Art Extension

Ṣalāh Chatter Boxes

Materials:

- Square paper (or template)
- Scissors
- Pencils
- Markers

Procedure:

1. Take a square piece of paper, or use the template on the next page.
2. Next, fold the paper corner to corner in half diagonally, making a triangle.
3. Then, fold that triangle corner to corner in half to make a smaller triangle. When you unfold the paper, you should see an “X” crease.
4. Now, fold the corners to the center of the square, where the “X” crosses. This will make a smaller square.
5. Flip the paper over.
6. Again, fold the corners to the center of the square, where the “X” crosses.
7. Fold and unfold the bottom edge of the square to the top edge.
8. Fold and unfold the left edge of the square to the right edge.
9. Push the four corners of your square to the center and then slide 4 fingers into the flaps of the chatter box.
10. Once you have made the chatter box, you can add whichever colors and numbers you want on the tabs. On the inside, you can write questions about ṣalāh. You can come up with your own or use from the samples below:
    - What does “Alḥamdulillāhi rabbil ʿālamīn” mean?
    - What are the differences between the adhān and iqāmah
    - How many total rakaʿāt are there in ṣalāh?
    - What must we do before performing ṣalāh?

YELLOW
1
2
BLUE
8
3
7
4
GREEN
6
5
RED

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Lesson 4.2: Actions of Ṣalāh (Boys)

1. Takbīratul Iḥrām

2. Qiyām

3. Rukūʿ

4. Qiyām

5. Sajdah

6. Julūs

7. Sajdah

8. Julūs

9. Qiyām

10. Qunūt

11. Rukūʿ

12. Qiyām

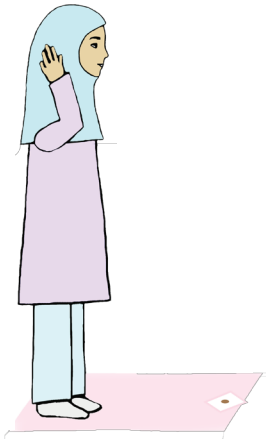
13. Sajdah

14. Julūs

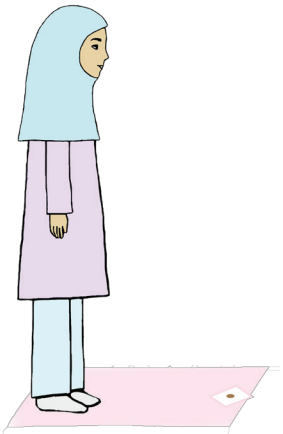
15. Sajdah

16. Julūs/ Tashahhud/ Salām

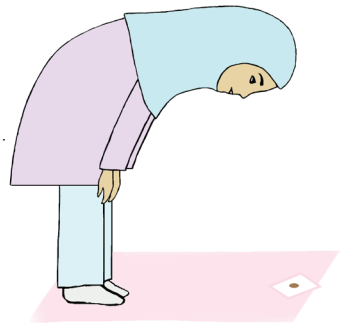
Lesson 4.2: Actions of Ṣalāh (Girls)



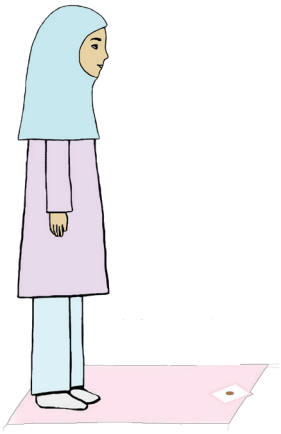
1. Takbīratul Iḥrām



2. Qiyām

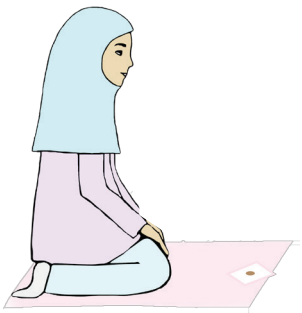


3. Rukūʿ



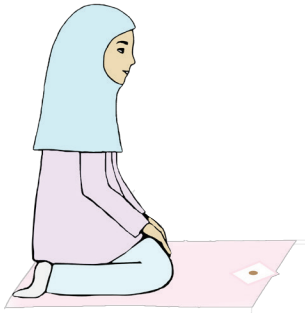
4. Qiyām

5. Sajdah

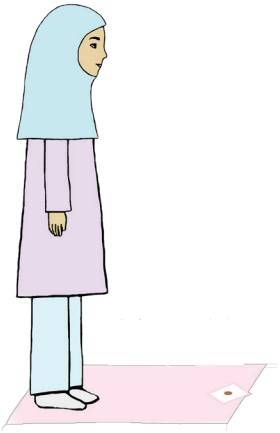


6. Julūs

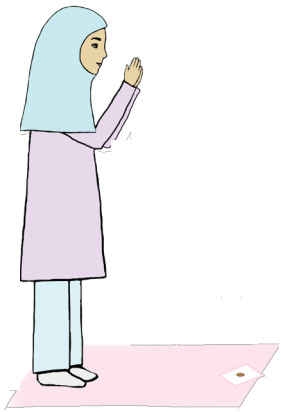
7. Sajdah



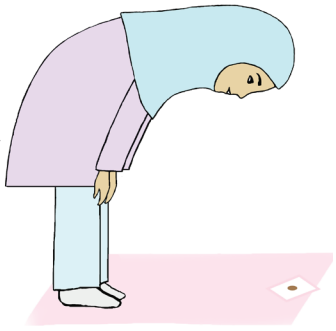
8. Julūs



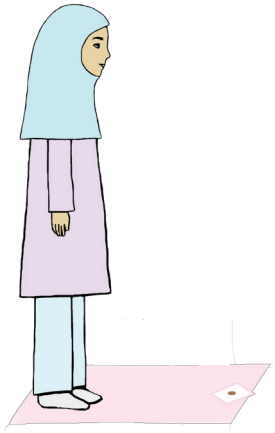
9. Qiyām



10. Qunūt

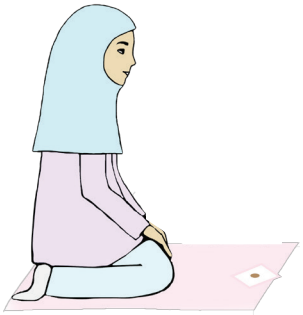


11. Rukūʿ



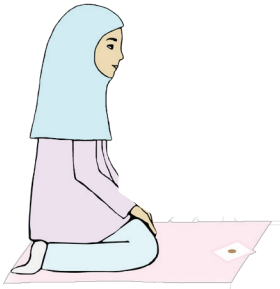
12. Qiyām

13. Sajdah



14. Julūs

15. Sajdah

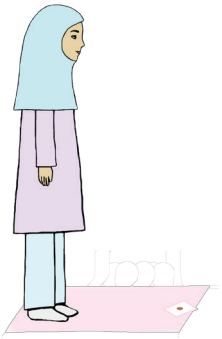


16. Julūs/ Tashahhud/ Salām

Activity 4.2a: Naming the Positions

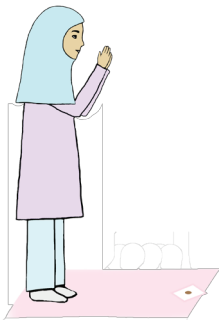
For every position of prayer, match the name with the drawing.

Qiyām



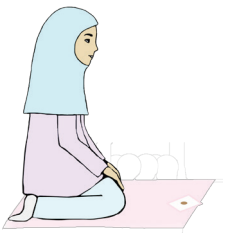
Takbīratul Iḥrām

Sujūd/Sajdah



Qunūt

Rukūʿ



Julūs/Tashahhud

Activity 4.2b: Number the Correct Order

Number the actions of ṣalāh in their correct order.

_____

_____

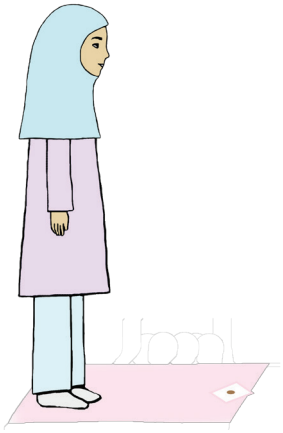
_____

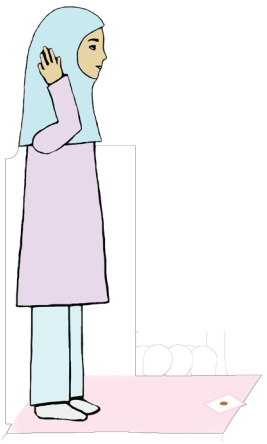
_____

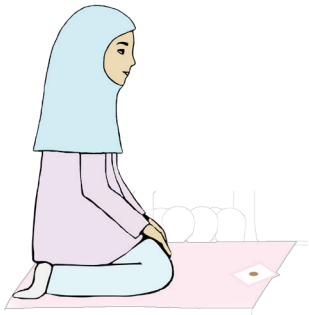
_____

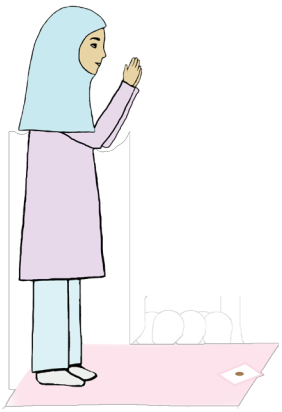
Activity 4.2c: Positions of Ṣalāh

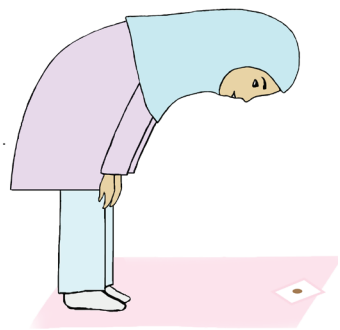
Next to each picture, write the name of the correction position of ṣalāh.









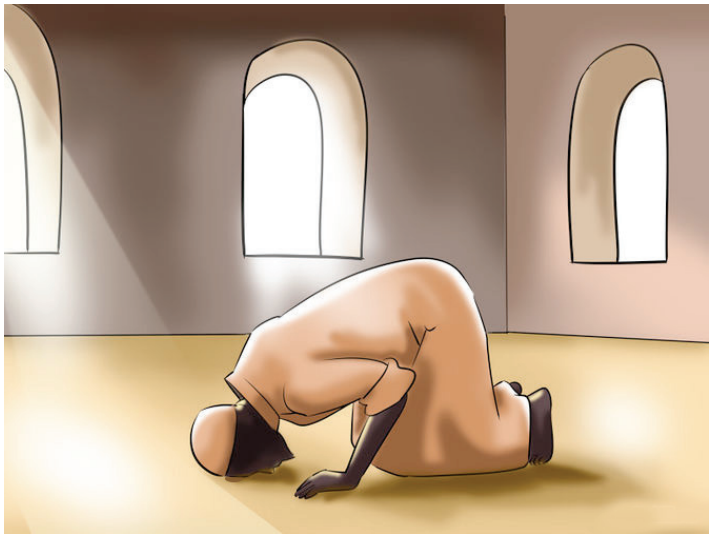


Lesson 4.3: The Place of Ṣalāh

Islam teaches us that we have to respect things that belong to others and should not use them without their owner's permission. We have to remember this all the time, especially when we perform our ṣalāh.

This is why the place where you want to pray must either be yours, such as your house, or you must have the permission of the owner to pray there, such as your friend's house. If the place does not belong to you and you do not have the owner's permission to pray there, then your ṣalāh is bāṭil (invalid).

You don't need permission to pray in public places, like the park or an airport. You also don't need to ask for permission if you know someone is letting you pray, like if you go to a friend's house and you pray together.



If you go to a masjid, you do not need anyone's permission to perform your ṣalāh there. Why?

The masjid is the house of Allah (swt) and belongs to Him. He has given all Muslims permission to pray in His home. The masjid is built for praying to Allah (swt).

Also, remember that Allah (swt) wants us to pray in a place that is ṭāhir and clean.
It is good to have a special area in your home where you always pray. It is good to always keep that area clean and ṭahir. We can pray outside, or in a public place, as long as it's ṭāhir, like in a park, on the grass, or on a sidewalk. Just be sure to pick a place that isn't on a busy pathway, and has enough room for you to perform your rukūʿ and sajdah.

Activity 4.3: Multiple Choice

Circle the correct answer.

1. Allah (swt) wants us to pray in a _____ place.
   a. Big
   b. Clean
   c. Fun

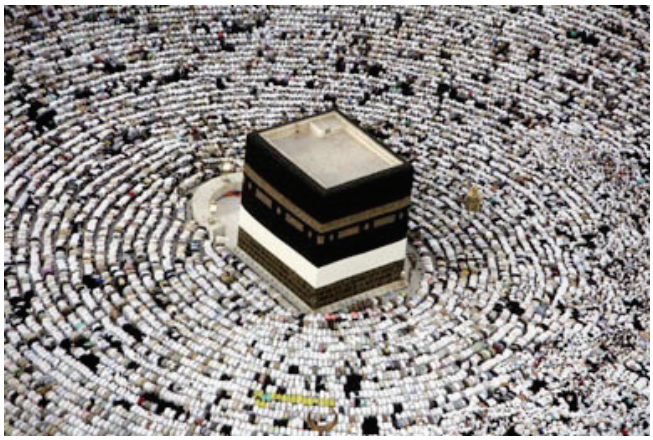
2. A _____ is the place we pray with other Muslims.
   a. School
   b. Masjid
   c. Museum

3. If you want to pray your ṣalāh at your friend's house, you'll need _____ permission.
   a. Allah's
   b. Your teacher's
   c. Your friend's parents'

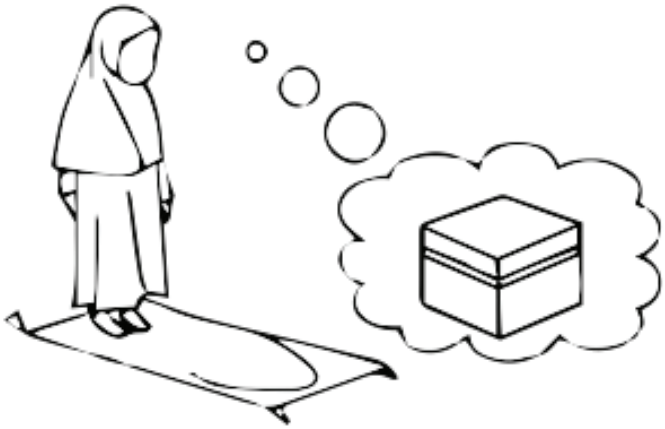
4. You don't need to have permission to perform your ṣalāh in _____.
   a. the masjid
   b. your friend's house
   c. a restaurant

Lesson 4.4: The Qiblah

The direction that all Muslims should face during ṣalāh is called **the qiblah**. The qiblah is the Kaʿbah, which is in the city of Mecca in Saudi Arabia.



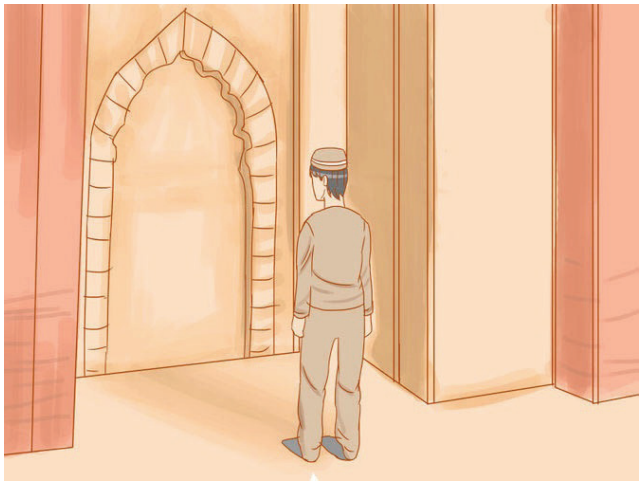
Why Should We Face the Kaʿbah?



Allah (swt) has said that all of the Muslims are brothers and sisters of one another; they are the same in their relationship to their God, and they all believe in and worship one God. And so, Allah (swt) has commanded that all the Muslims should face in one direction at the time of prayer. He chose the Kaʿbah as the direction for prayer.

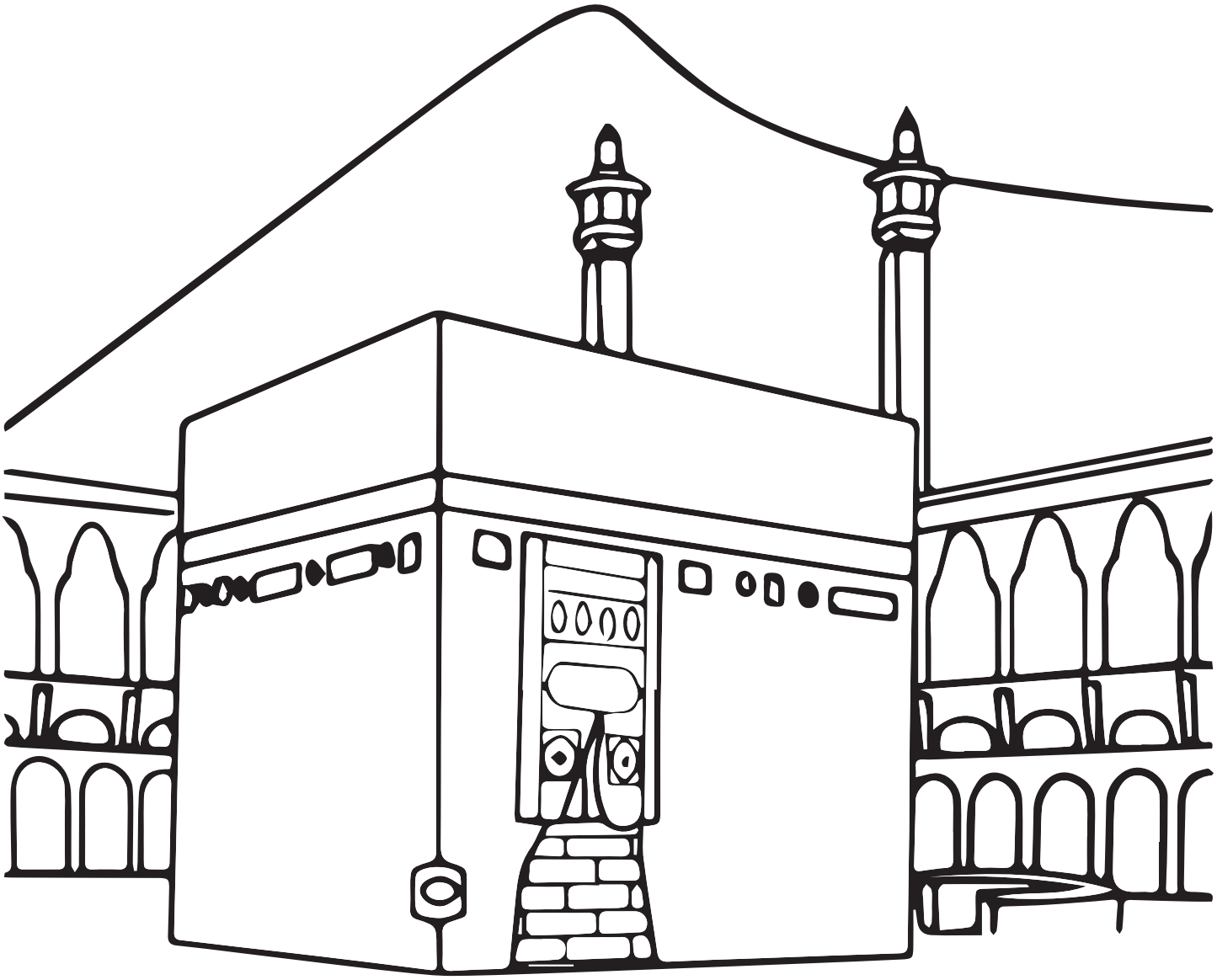
Just imagine how funny it would look if four Muslims were praying in the same room, and each was facing a different direction!

It is wājib for all Muslims to face the direction of the Kaʿbah in ṣalāh. It is also a sign of Muslim brotherhood and sisterhood.



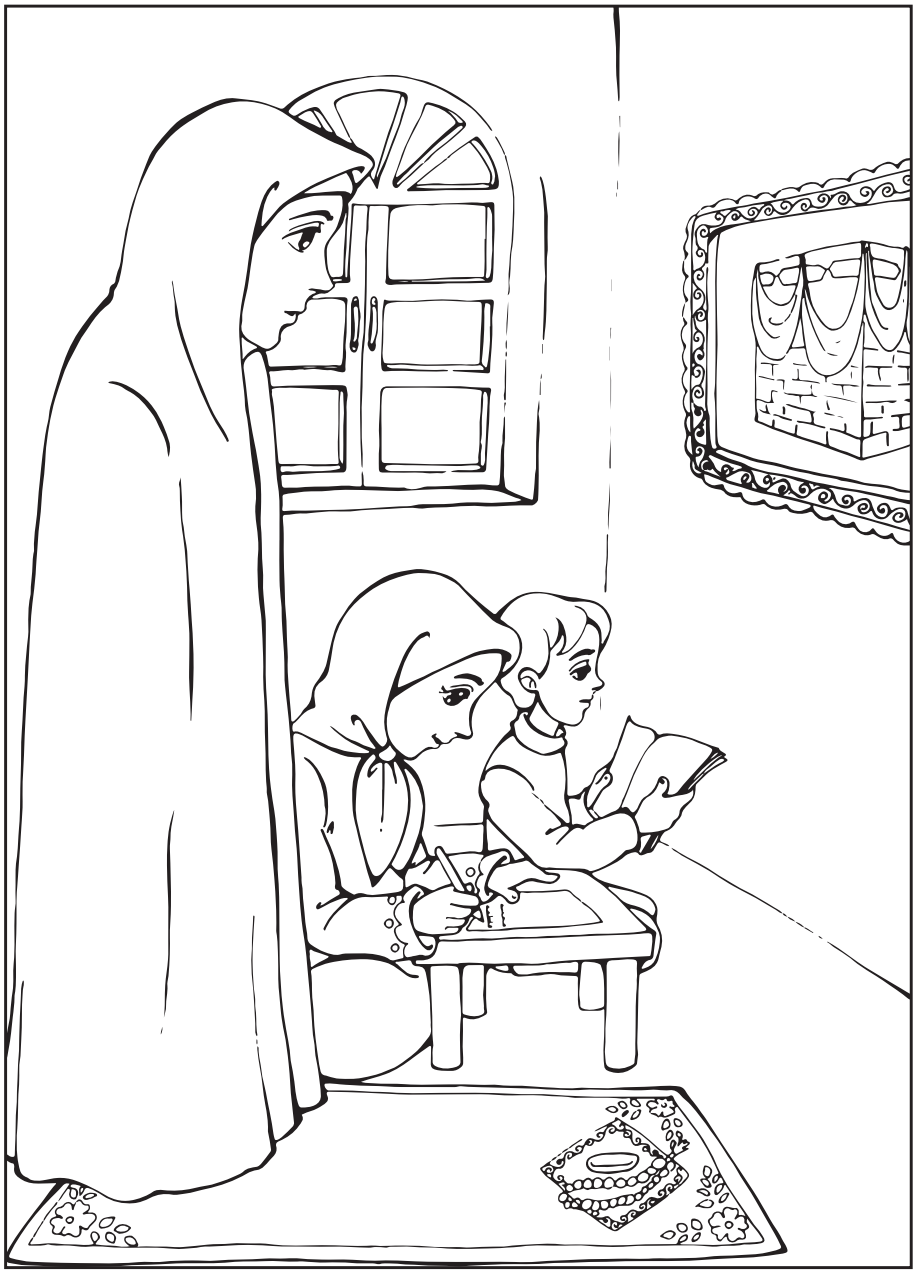
Activity 4.4a: Coloring

Color the Kaʿbah, the qiblah of the Muslims.



Activity 4.4b: Qurʾān Connection

THE QIBLAH



So turn your face in the direction of Masjid al-Ḥarām

Sūrah al-Baqarah, Verse 149 (2:149)

﴿فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ﴾

Fawalli wajhaka shaṭral-masjidil-ḥarām

Lesson 4.5: Tasbīḥ

Sayyidah Fāṭimah Zahrāʾ (ʿa) was an excellent role model. She used to work hard doing her housework at home and taking care of her children. Due to working, though, she had become very tired. Her hands were blistered from constant grinding, her neck had become sore from carrying water, and her clothes had become dirty from sweeping the floor. Imām ʿAlī (ʿa) suggested to his wife that she should visit her father and ask for a helper in the home.

Sayyidah Fāṭimah (ʿa) went to visit her father, Prophet Muḥammad (ṣ), but she could not speak to him since he was surrounded by many people.

The next day, Prophet Muḥammad (ṣ) went to the house of his beloved daughter and asked her why she wanted to see him. Imām ʿAlī (ʿa) told the Prophet (ṣ) the whole story and said that Sayyidah Fāṭimah (ʿa) had gone to him for his advice. The Prophet (ṣ) advised his daughter, "Fear and remember Allah (swt), Fāṭimah (ʿa). Complete your duties to Allah (swt) and keep doing your housework."

Then, Prophet Muḥammad (ṣ) said he would give her something that would be much better than a helper or anything else she could wish for in this world. He gave his daughter Sayyidah Fāṭimah (ʿa) the very valuable gift of the tasbīḥ. He told her that when she is going to bed at night, she should recite the following:

By reciting this tasbīḥ, the Prophet (ṣ) explained, she would gain the energy to do her work. This would be much better than having a helper.

Sayyidah Fāṭimah (ʿa) replied, "If that is what Allah (swt) and His Prophet (ṣ) want, then that is what I will do."

This tasbīḥ is now known as the tasbīḥ of Sayyidah Fāṭimah az-Zahrāʾ (ʿa). It is recommended to recite this tasbīḥ after every ṣalāh. The ṣalāh is like a beautiful flower, and the tasbīḥ of Sayyidah Fāṭimah (ʿa) gives that beautiful flower a beautiful scent. So, after every ṣalāh, we should recite the tasbīḥ of Sayyidah Fāṭimah (ʿa)!

When Ḥamzah was martyred in the Battle of Uḥud, Sayyidah Fāṭimah (ʿa) took some earth from his grave and moulded it into beads that she used as her tasbīḥ. At that time, Ḥamzah was known as Sayyid ash-Shuhadāʾ or "the Chief of Martyrs." Today, we call Imām Ḥusayn (ʿa) Sayyid ash-Shuhadāʾ and try to use the earth from Karbala in our tasbīḥs.

سُبْحَانَ اللهِ — 33x
Subḥānallāh
(GLORY BE TO ALLAH (SWT))

اَلْحَمْدُ لِلّٰهِ — 33x
Alḥamdulillāh
(ALL PRAISE IS FOR ALLAH (SWT))

اَللّٰهُ اَكْبَرُ — 34x
Allāhu Akbar
(ALLAH (SWT) IS THE GREATEST)

Activity 4.5: Fill in the blanks

Fill in the blanks.

1. Write the 3 phrases we read in the tasbīḥ of Sayyidah Fāṭimah (ʿa) and the number of times each one is read:

   _____ _____ times

   _____ _____ times

   _____ _____ times

2. _____ is like a beautiful flower, and the

   _____ gives that beautiful

   flower a beautiful scent.

3. From whose grave did Sayyidah Fāṭimah (ʿa) take dirt to make her tasbīḥ?

   _____

4. What does “Sayyid ash-Shuhadāʾ” mean?

   _____

CHAPTER 5:

ṢAWM (FASTING)

Lesson 5.1: Ṣawm (Fasting)

The month of Ramaḍān has been chosen by Allah (swt) as the month of raḥmah (mercy) and tawbah (forgiveness). In this month, Allah (swt) showers His believers with lots of blessings. Allah (swt) is always ready to forgive our mistakes, but the month of Ramaḍān is a special time for us to focus on becoming better. That is why Muslims can become closer to Allah (swt) during this month more than in any other month.

Ramaḍān is also the month of fasting. Fasting is wājib for every Muslim who is bāligh and able to fast for the whole month of Ramaḍān every year. For people who are not allowed to fast, like those who are very sick or very old, it is important that they do not fast. Allah (swt) has made it wājib for them to take care of their health first because He knows best. The most important thing is to obey Allah (swt). When He wants us to fast, we should fast, and when He wants us not to fast, we should not. We will get rewards for obeying Him.

During the fast, it is ḥarām to intentionally (on purpose):

1. Eat
2. Drink
3. Vomit
4. Swallow dust

These are some of the things that are ḥarām to do while fasting from the time of Fajr until the time of Maghrib.

Allah (swt) says in the Noble Qurʾān:

> *"O you who believe, ṣawm is what Allah (swt) knows is best for you…*
> *so that you may become pious (good Muslims)." (2:183)*

SUḤŪR: Suḥūr is the time we eat before beginning our fast.

IFṬĀR: Ifṭār is the time when we break our fast and eat.

Practice: Duʿāʾ

It is mustaḥab to recite the following duʿāʾ at the time of breaking one's fast:

اَللّٰهُمَّ لَكَ صُمْتُ وَ عَلٰى رِزْقِكَ اَفْطَرْتُ وَ عَلَيْكَ تَوَكَّلْتُ

O Allah (swt)! For You, I fast; and with the food You give me, I break my fast, and You are the one who takes care of me.

Activity 5.1a: Ḥarām Acts while Fasting

In each circle, write an action that is ḥarām to do while fasting.

Activity 5.1b: Fill in the blanks

Fill in the blanks with the words provided in the word bank below.

1. Ṣawm means _____ in the month of Ramaḍān.

2. The month of Ramaḍān has been chosen by Allah (swt) as the month of raḥmah and tawbah, which mean _____ and_____.

3. During the fast, we cannot _____ food.

4. During the fast, we cannot _____ water or other drinks.

5. During the fast, we cannot put our _____ under water.

6. Fasting is _____ for the whole month of Ramaḍān every year.

7. Fasting starts at _____ and ends at the time of Maghrib.

8. _____is the time we eat before the beginning of our fast.

9. _____is the time we break our fast and eat our dinner.

DRINK	**SUḤŪR**	**IFṬĀR**	**FASTING**
FAJR	**HEAD**	**FORGIVENESS**	
EAT	**MERCY**	**WĀJIB**	

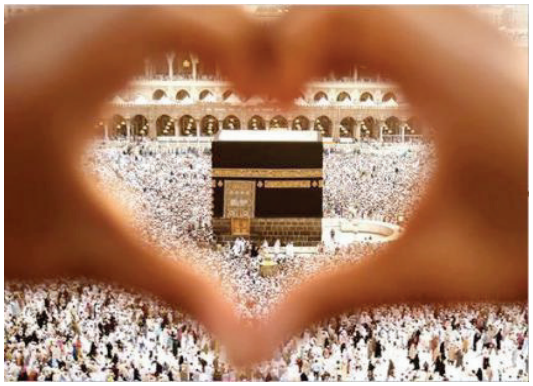
CHAPTER 6:

ḤAJJ (PILGRIMAGE)

Lesson 6.1: Ḥajj (Pilgrimage)

Allah (swt) is our Creator. He does not have a body, nor does He live in a house, but there is a place on earth that Allah (swt) has chosen as His "House."

The place chosen by Allah (swt) is known as the Holy Kaʿbah. Every day, Muslims face the Kaʿbah to offer ṣalāh.



The Kaʿbah is a big square building in the city of Mecca, where Imām ʿAlī (ʿa) was born. Mecca is a city in Saudi Arabia.

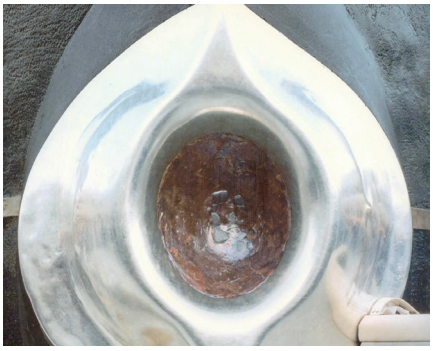
Ḥajj is when we visit the house of Allah (swt) in Mecca.

Any bāligh Muslim who has enough money and can go for a journey to Mecca, must go for Ḥajj once in their lifetime.

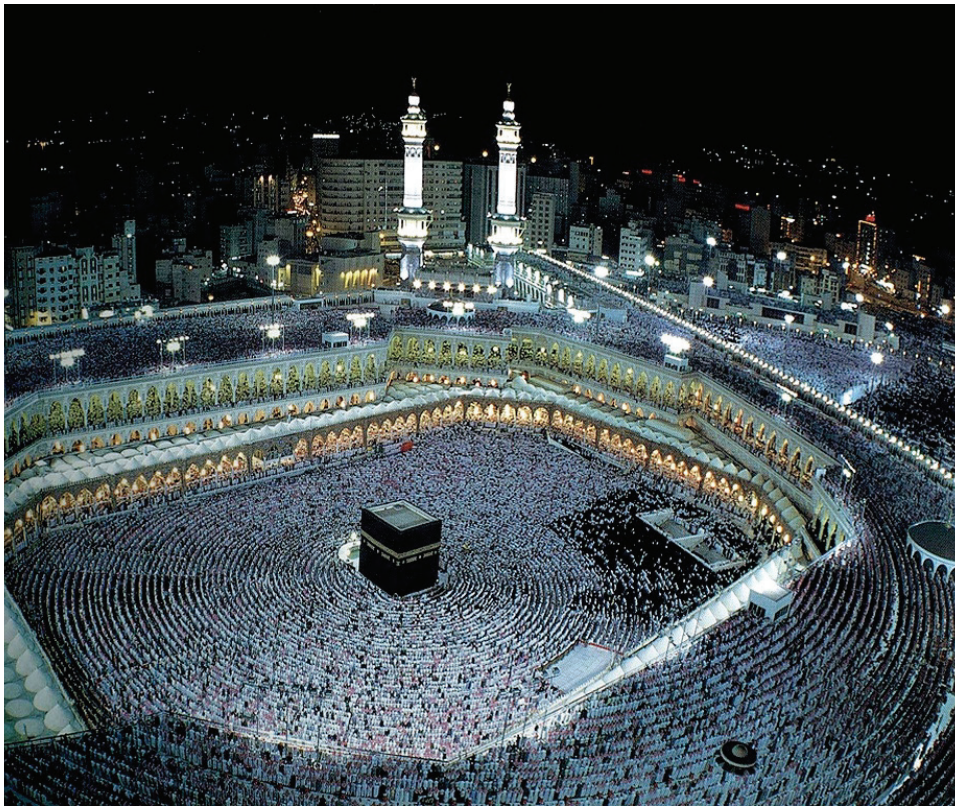
Ḥajj is performed in the month of Dhul Ḥijjah, the last month of the Islamic calendar.

During Ḥajj, everyone present has to wear two pieces of white garments called iḥrām.

Ḥajj is visiting the Holy Kaʿbah in the month of Dhul Ḥijjah.



A Letter from Mecca



In the name of Allah (swt)

15 Dhul Ḥijjah 1406 (March 5, 2001)

My dear son Mahdi,

Salāmun ʿalaykum wa raḥmatullāhi wa barakātuhu!

I wish you and Mom a very happy Eidul Aḍḥā from the holy land of Mecca, the birthplace of Islam.

Eid takes place on the 10th day of the last month of the Islamic calendar (Dhul Ḥijjah).

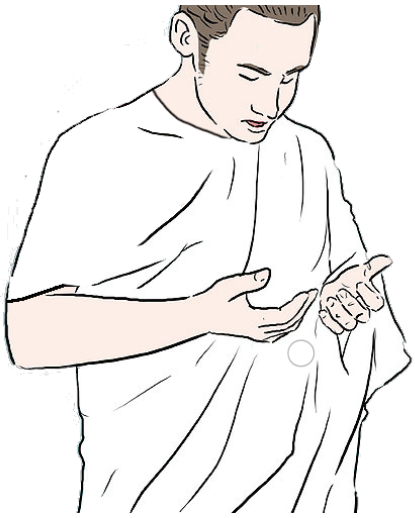
It marks the end of the holy pilgrimage (Ḥajj) of Muslims to Mecca.

It is the remembrance of the event when Nabī Ibrāhīm (ʿa) was commanded to sacrifice Nabī Ismāʿīl (ʿa), but Allah (swt) sacrificed a sheep instead. This was just a test for Prophet Ibrāhīm (ʿa).

My son Mahdi, please do not feel sad that I am far away from you on this day of Eid. I miss you and your Mom so much, and I pray for you here every day. I'm writing this letter to share what I've been doing on my trip, and inshāʾAllāh we can talk about everything when I am back!

1. Before we reached Mecca, our bus stopped at the boundary of the holy land. There, each of us put on the ihrām.

2. After wearing the ihrām, everybody was loudly reciting:

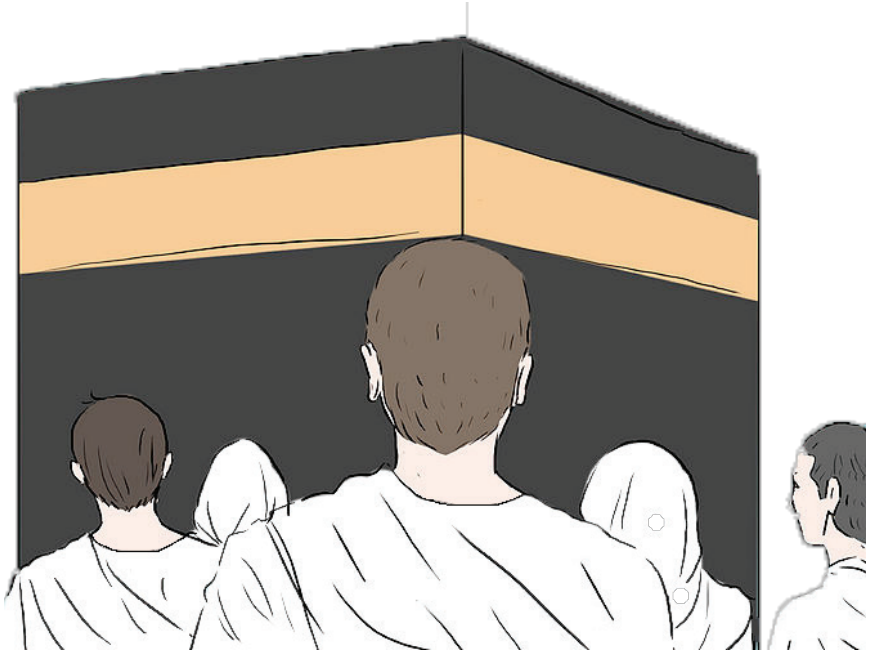


"Labbayk Allah (swt)umma labbayk"

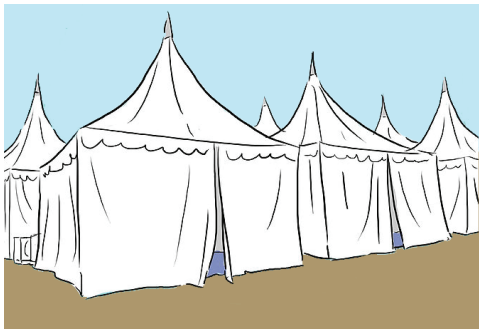
That means "I am at Your service, O Allah (swt), I am at Your service"

It is mustaḥab to recite this phrase all the way until we reach Mecca. The ʿālim that is leading our group told us that when we recite this, we answer the invitation of Allah (swt) to come and visit His house.

3. After entering Masjid al-Ḥarām, where the Holy Kaʿbah is, I performed ʿUmrah. ʿUmrah is a minor pilgrimage that only takes about 3 to 4 hours to complete. It can be done any time of the year, but we also always do it before Ḥajj.

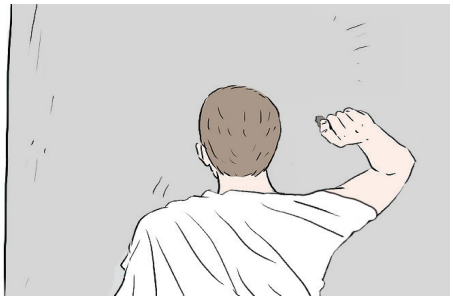


4. On the 9th of Dhul Ḥijjah, we left the city of Mecca and went to ʿArafah, where we stayed for the whole day. ʿArafah is a very large valley with no houses, shops, or farms on it; every group has a tent for itself. People pray and recite duʿāʾ here the entire day.

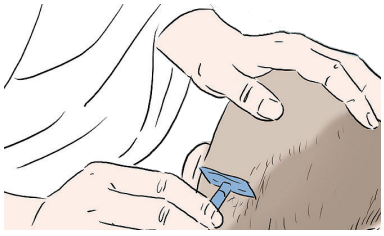


5. By Maghrib time, our guide told us to load our luggage on the bus, as we were going to move to Muzdalifah or Mashʿar. Muzdalifah, or Mashʿar, is a large open plain. All the pilgrims spend the night on this land. Here, I gathered many small pebbles for throwing stones at the pillars of Jamarāt in Minā. These pillars represent the three times Prophet Ibrahīm (ʿa) threw stones at Shayṭān, when he tried to tell Prophet Ibrahīm not to listen to Allah (swt).

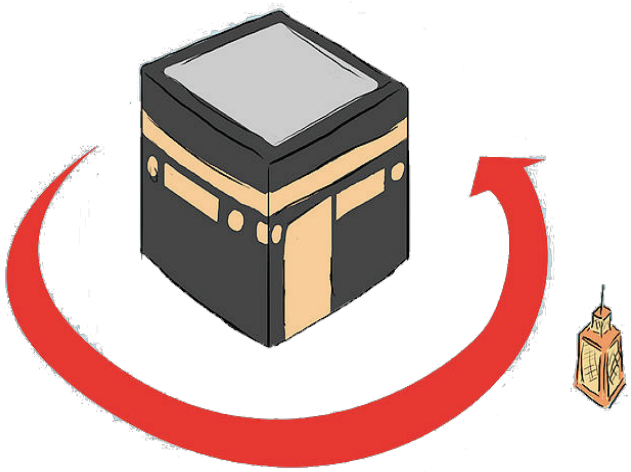
6. In the morning we went to Minā, where we stayed for 3 days. I felt quite strong throwing the stones at the three shayāṭīn. While doing so, I made a promise to myself that I will do my best and not allow Shayṭān to mislead me.



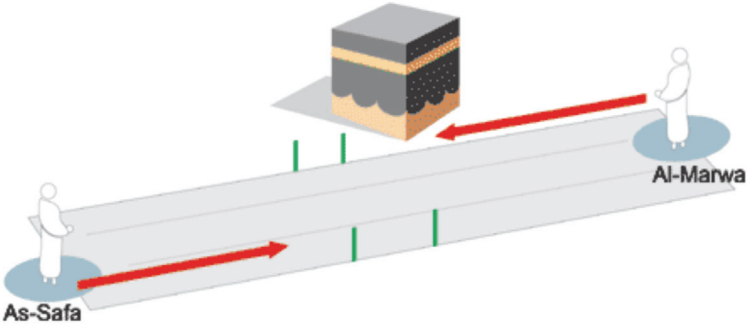
7. On the day when you were celebrating Eid, we were busy making sure a sheep was slaughtered for each of us, and then we cut our hair so that our Ḥajj could be complete. It is wājib for men to shave the hair on our heads if it's our first Ḥajj. I went to a barber with your Uncle Sadiq, and now we both look like we finished Ḥajj! Eid feels different here. We're so happy that we completed Ḥajj and pray that it's accepted.



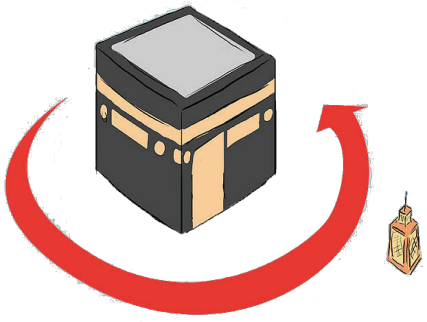
8. On the 13th of Dhul Ḥijjah, we returned to Mecca where we performed ṭawāf—going around the Kaʿbah 7 times. We offered two rakaʿāt of ṣalāh after that. During the ṭawāf, I was reminded of Allah (swt) and all the blessings I have, and during all these special moments, I did not forget you and mom. I prayed for both of you and everyone else in the family. I also prayed for the return of our 12th Imām (ʿaj), whom we named you after, and that we become his true followers.



9. After ṭawāf, I went to the mountains next to Masjid al-Ḥarām and performed Saʿī—walking 7 times between the hills of Ṣafā and Marwah. I remembered how Lady Hājar walked between these hills looking for water, and Allah (swt) helped made water gush from the spring of Zamzam.



10. After Sa'ī, we performed one more ṭawāf, called Ṭawāf un-Nisāʾ, and then performed the ṣalāh of ṭawāf.



That is all I have done at the moment; I will be with you in just a few more days, inshāʾAllāh!

With lots of love and duʿās,

Dad

Activity 6.1a: Review Questions

Answer the following questions:

1. What is the name of the Eid that comes at the end of Ḥajj?

   _____

2. What do people wear while doing Ḥajj?

   _____

3. The Holy Kaʿbah is inside which masjid?

   _____

4. Where is Jamarāt located?

   _____

5. How many times did Mahdi's father go around the Kaʿbah for ṭawāf?

   _____

6. How many times did Mahdi's father walk between the hills of Ṣafā and Marwah?

   _____

Masjid al-Ḥarām	7 times
Eidul Aḍḥā	7 times
Iḥrām	Minā

Activity 6.1b: Coloring

CHAPTER 7:

FIQH VOCABULARY

Lesson 7.1: Fiqh Vocabulary

All actions that we do belong to one of five categories:

1. Wājib
2. Ḥarām
3. Mustaḥab
4. Makrūh
5. Mubāḥ

Wājib = you have to do it

Remember, Allah (swt) loves us and knows what is best for us!

For bāligh girls, wearing ḥijāb in front of non-maḥram men is wājib.

Now, put a big check (✔) across the page because wājib means you have to do it.

Ḥarām = you should never do it

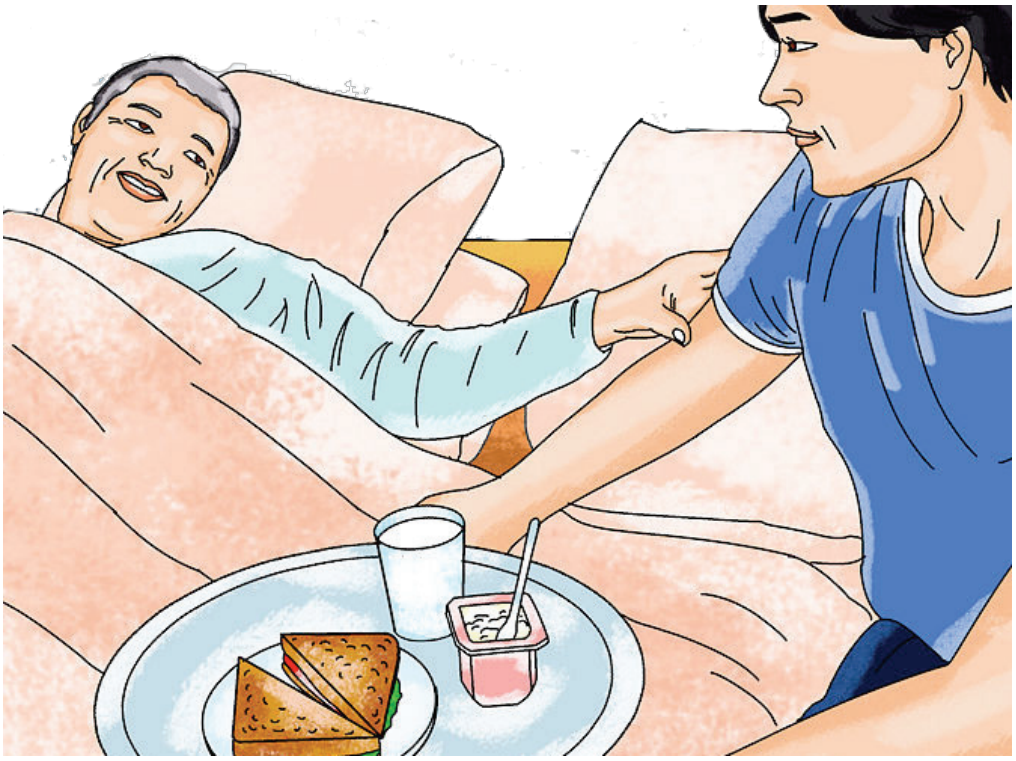
Remember, Allah (swt) knows what is not good for us.

Taking what is not yours is ḥarām.

Now put a big X across the page because ḥarām means you should never do it.

Mustaḥab = you should try to do it

If you do, you get more thawāb (rewards), like extra credit. Allah (swt) loves it



when we perform these actions to get closer to Him!

Visiting the sick is mustaḥab.

Now put a small check (✔) in the middle of the page because mustaḥab means you should try to do it, and if you do, you get more thawāb (rewards), like extra credit.

Makrūh = you should try not to do it

Eating so much that you feel sick is makrūh.

Now put a small X in the middle of the page because makrūh means you should try not to do it.

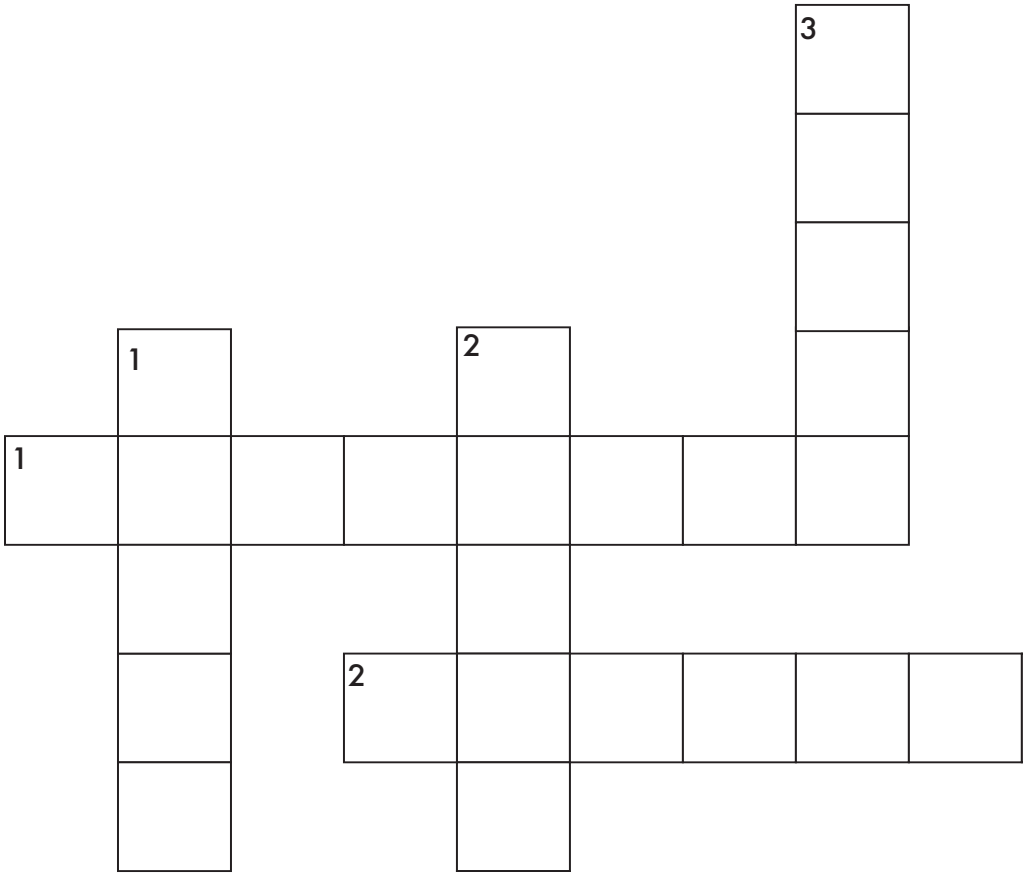
Mubāḥ = it does not matter if you do it or not

Sleeping is mubāḥ.

Remember, if you do something that is mubāḥ with the intention to make Allah (swt) happy, that mubāḥ action then ends up being mustaḥab. Allah (swt) loves it when all of our actions throughout the day are done to make Him happy and to get closer to Him! So, for example, if you sleep so your body can reenergize to wake up and do good deeds the next day, your sleep becomes mustaḥab!

Activity 7.1a: Crossword

Complete the crossword to see how well you understand the terms taught in the lesson.



Across:

1. You should try to do it. It is recommended.
2. You should try not to do it.

Down:

1. It does not matter whether you do it or not.
2. You should never do it.
3. You have to do it.

WORD BANK

WAJIB

MUSTAHAB

MAKRUH

HARAM

MUBAH

*Please note that diacritic marks (e.g., ā, ū, ḥ) are not used for this crossword puzzle. Instead, write the words without the marks.

Activity 7.1b: Matching

Match the correct word with the correct picture.

WĀJIB

MUSTAḤAB

MAKRŪH

ḤARĀM

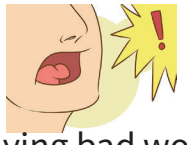
MUBĀḤ

Reading Qurʾān

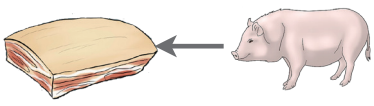
Wearing ḥijāb

Sleeping

Eating too much



Saying bad words



Eating pork

Activity 7.1c: Draw or Write Examples

Draw or write an example for each.

WĀJIB

MUSTAḤAB

MUBĀḤ

ḤARĀM

MAKRŪH

CHAPTER 8:

RITUAL PURITY

Lesson 8.1: Najāsah

Najāsah = Impurity

Something that is impure is called najis. Things that are najis will make other things najis when:

- They are wet AND
- They are touched by that najis thing.

Some things are always najis like:

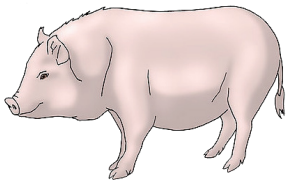
URINE & STOOL

BLOOD

ALCOHOLIC DRINKS

DOGS

PIGS



Activity 8.1: Najis & Ṭāhir

Cut out the square on the next page and paste them in the correct column.

NAJIS	ṬĀHIR

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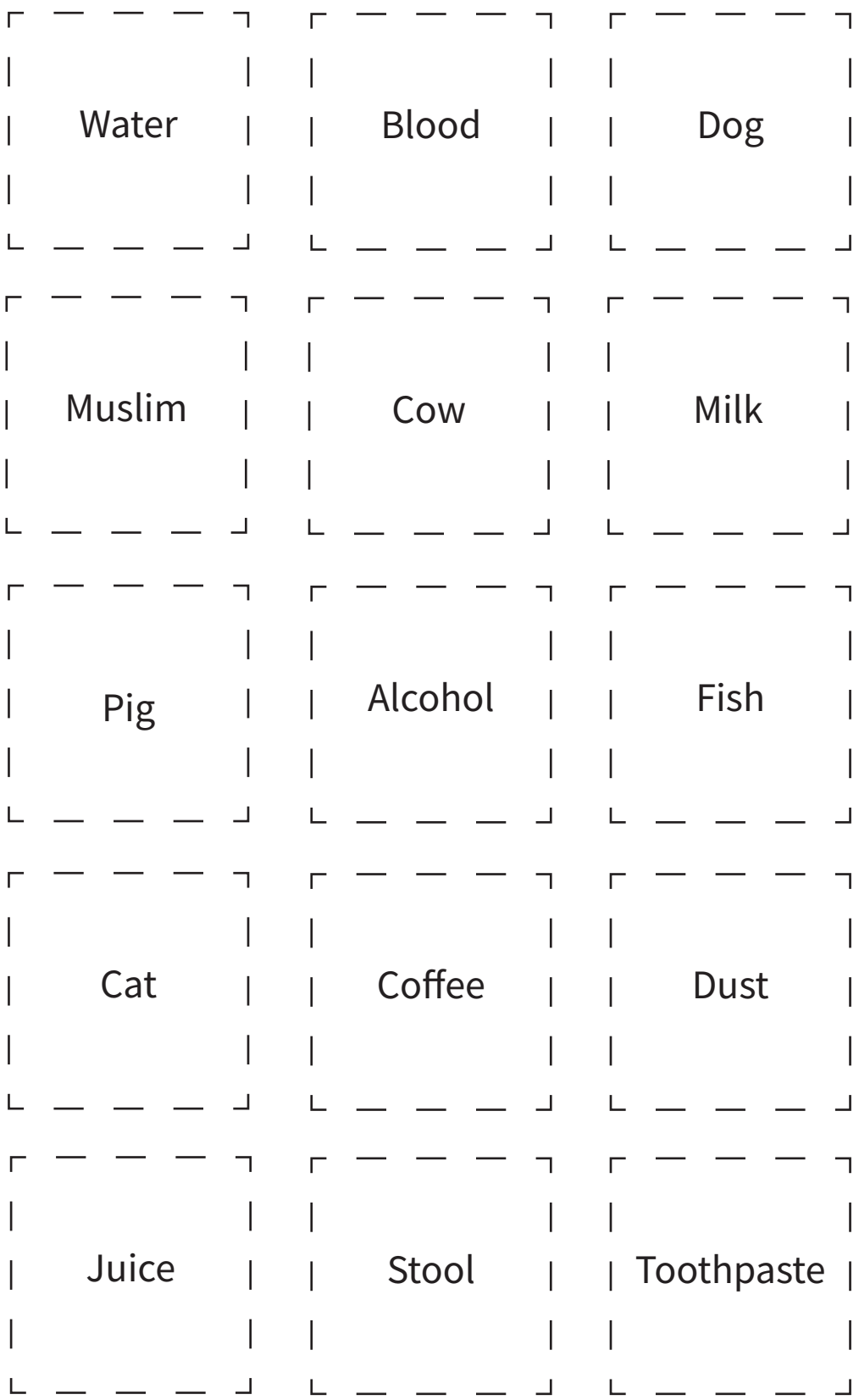
Water
Blood
Dog
Muslim
Cow
Milk
Pig
Alcohol
Fish
Cat
Coffee
Dust
Juice
Stool
Toothpaste

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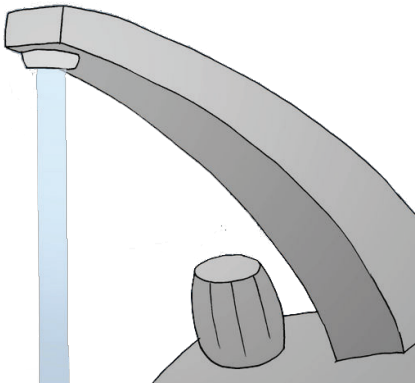
Lesson 8.2: Ṭahārah

Ṭāhārah = Purity

Muṭahhir = something that can make a najis thing ṭahir (pure)

Muṭahhirāt = the plural of muṭahhir

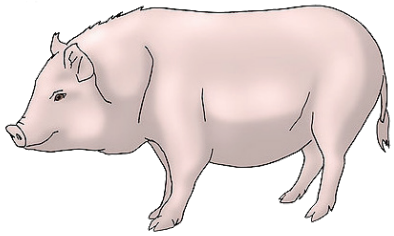
The most popular muṭahhir is water.

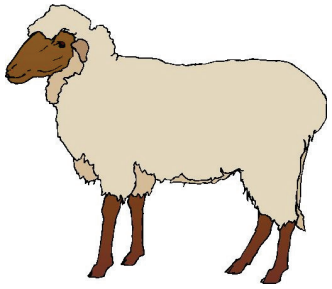


Some things can **never** become ṭahir, like blood, urine, and dogs.

Activity 8.2a: Circle Ṭāhir Items

Circle the things that are ṭāhir.





Activity 8.2b: Draw Items

In each box below, draw something that is najis and something that is ṭāhir.

NAJIS

ṬĀHIR

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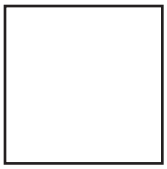
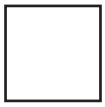
2nd Grade

FIQH PICTIONARY BOOK

NAME: _____





HISTORY & ISLAMIC KNOWLEDGE

CHAPTER 1:

AHLUL KISĀʿ (ʿA)

Lesson 1.1: The Ahlul Bayt (ʿa)

Once, when Imām Ḥasan (ʿa) and Imām Ḥusayn (ʿa) were children, they both fell very sick. Their parents, Imām ʿAlī (ʿa) and Sayyidah Fāṭimah (ʿa) wanted them to feel better, so they made a nadhr that they would fast for three days if their children became well.

A nadhr is a promise that you make to Allah (swt) to do something extra for His pleasure if your wish comes true.

Both children felt better very soon, alḥamdulillāh! So, their parents decided to fast the next day to fulfill their nadhr. The young Imāms (ʿa) also decided to fast, along with their helper, Fiḍḍa.

On the first day of their fasts, Sayyidah Fāṭimah (ʿa) prepared some bread for iftār (fast breaking).

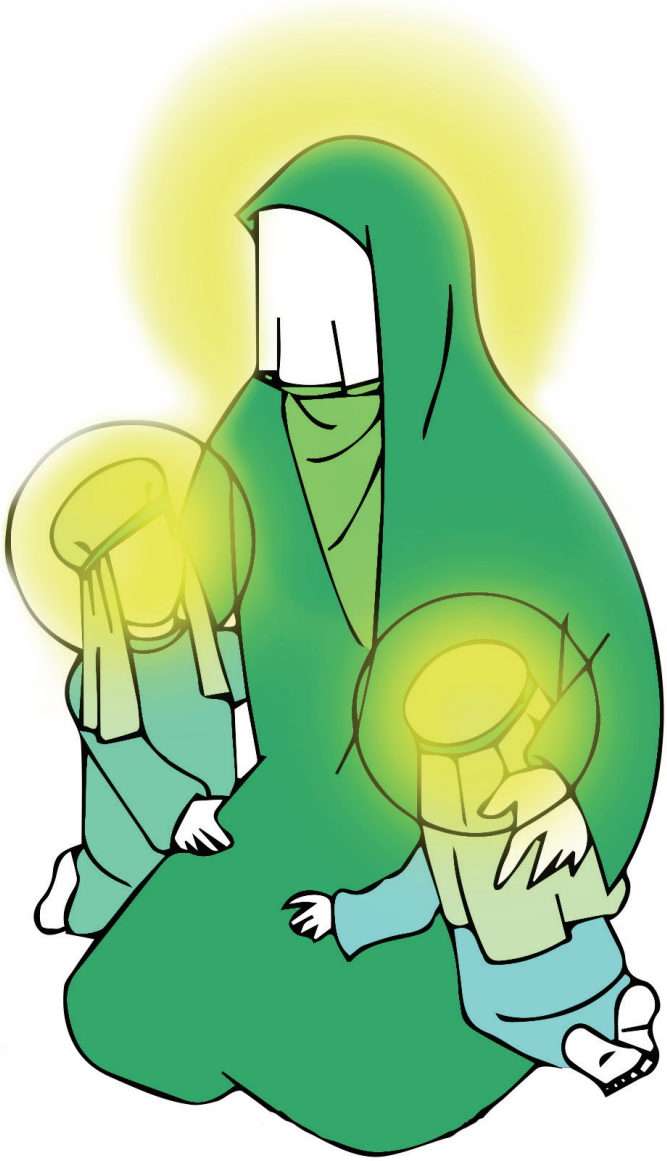
In the evening, they all prayed and then sat down to break their fasts. Just as they were about to eat their bread, a poor man knocked on the door and asked for something to eat.

They all gave their bread to the poor man, and broke their fasts with only water.

The next day, they fasted for a second time. Again, Sayyidah Fāṭimah (ʿa) made bread for their iftār.

This time, as they were about to break their fasts, an orphan knocked on their door asking for food.

Although Sayyidah Fāṭimah (ʿa) and her family had not eaten for two days, they all happily gave their bread to the orphan and slept again without any food.



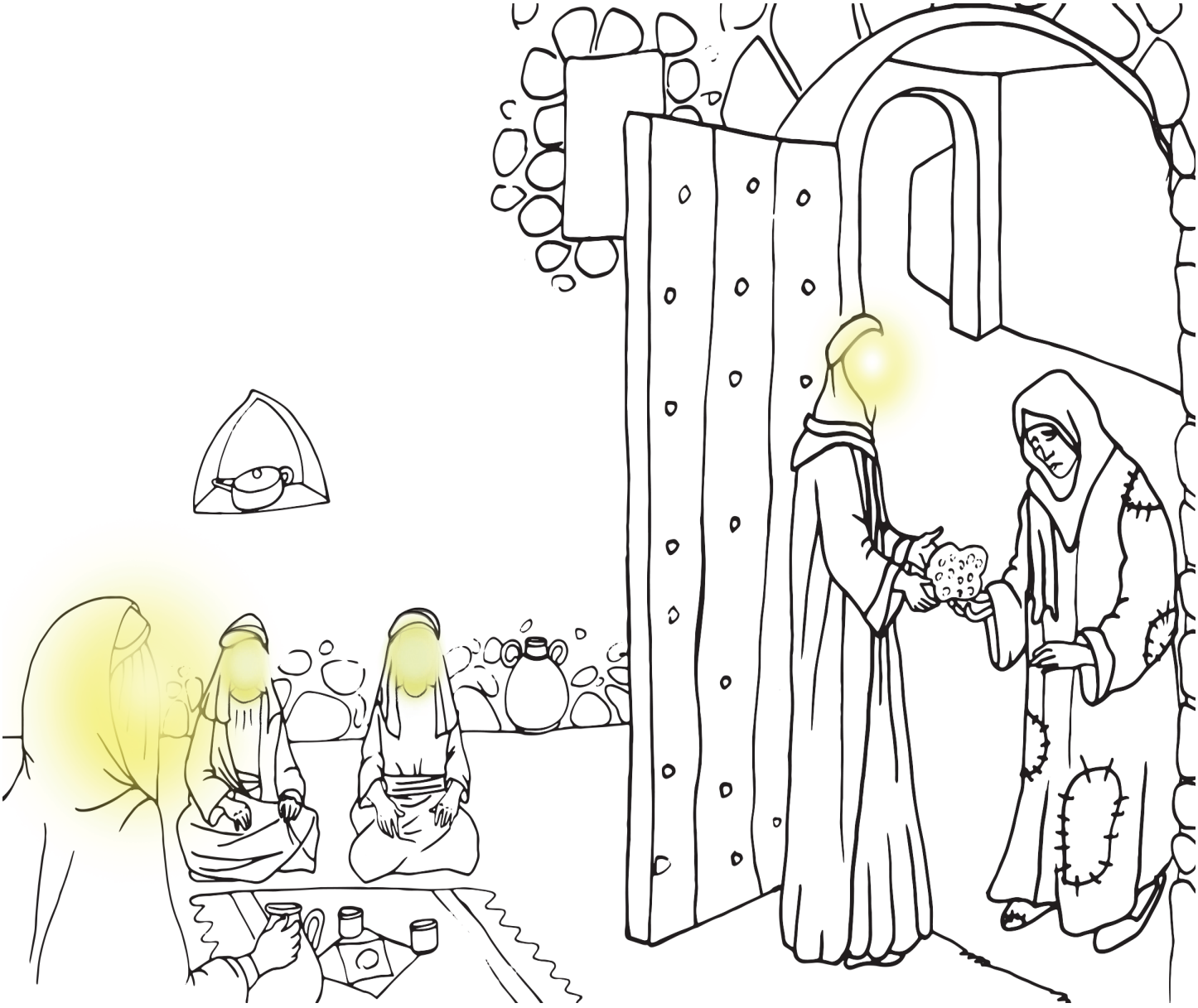
On the third day of fasting, as they sat down to break their fasts, a prisoner knocked on the door asking for food.

Once again, without hesitating, they gave away their bread.

At this time, Allah (swt) revealed a sūrah from the Qurʾān (Sūrah al-Insān) to teach people about their generosity and sacrifice and show their excellent character.

Moral: *Always think of others before yourself. It is not how much you give, but the intention with which you give.*

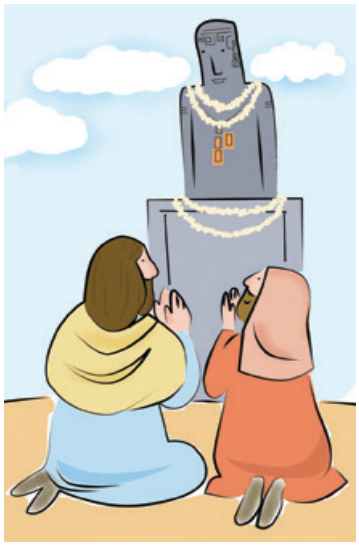
Activity 1.1: Coloring



CHAPTER 2:

PROPHETS

Lesson 2.1: Prophet Nūḥ (ʿa)

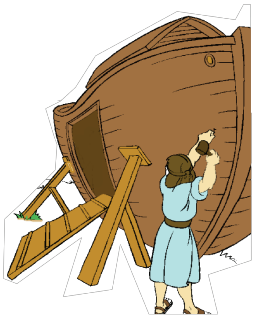


A long time ago, there was a group of people who worshiped idols. Idols are statues made out of wood or clay.

Allah (swt) sent Prophet Nūḥ (ʿa) to guide these people to the right path and teach them about Allah (swt).

Prophet Nūḥ (ʿa) was a wise and patient man and tried to teach the people about Allah (swt). He told them not to worship pieces of clay or wood, which they had made themselves. The people did not listen to him, and when he warned them to be afraid of Allah's punishment, they laughed at him.

Prophet Nūḥ (ʿa) did not give up and continued to teach the message of Allah (swt) to them for 950 years. But, as time passed, the people grew worse, and began to attack him with stones whenever he tried to talk to them.



Finally, Prophet Nūḥ (ʿa) complained to Allah (swt) about the people and asked Him to help. Allah (swt) accepted the prayer of Prophet Nūḥ (ʿa) and ordered him to build a large boat called an ark, and also told him that there would be a great flood in which all of the bad people would be drowned.

Prophet Nūḥ (ʿa) planted small trees and waited for them to grow into strong trees. Then, he cut them down and began to build the ark.

It took him many years to complete the ark. During this time, the people began teasing him, saying that he had given up being a Prophet and had become a carpenter.

When the ark was ready, Allah (swt) told Prophet Nūḥ (ʿa) to command his followers to get inside the ark and also to take one pair of each type of animal.

Suddenly, it began to rain heavily, and streams of water came out from the ground! Soon, the land was covered with water and the ark began to float.

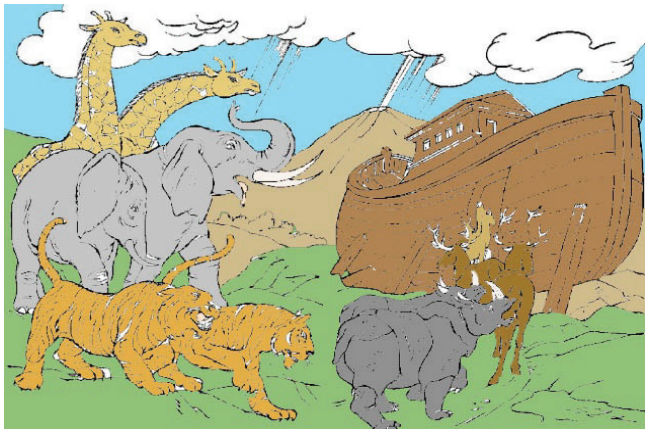
His son, Kanʿān, who was an unbeliever, refused to go with them.

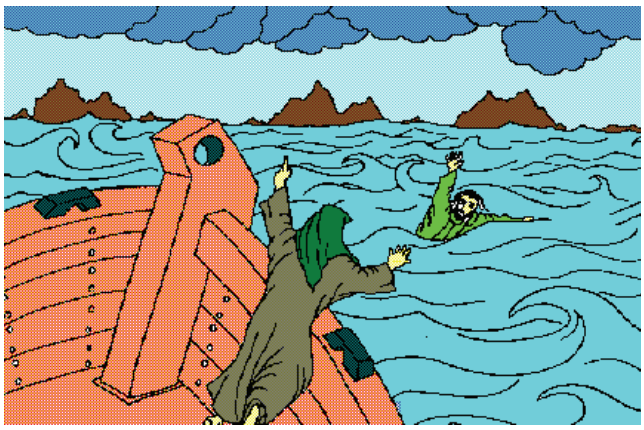
Prophet Nūḥ (ʿa) saw Kanʿān struggling in the water and tried once more to convince him to have faith and get onto the ark. But Kanʿān replied that he would go to the top of a mountain and be safe there.

Prophet Nūḥ (ʿa) warned him that there was no shelter from Allah's punishment, except in the ark. He did not believe, and a huge wave came and swept Kanʿān away forever.

The ark floated for a long time while the whole land was flooded. Nobody was left alive on the earth. Finally, the punishment of Allah (swt) was over and it stopped raining. The water level began to reduce (become less) and the ark landed on a mountain called Jūdī.

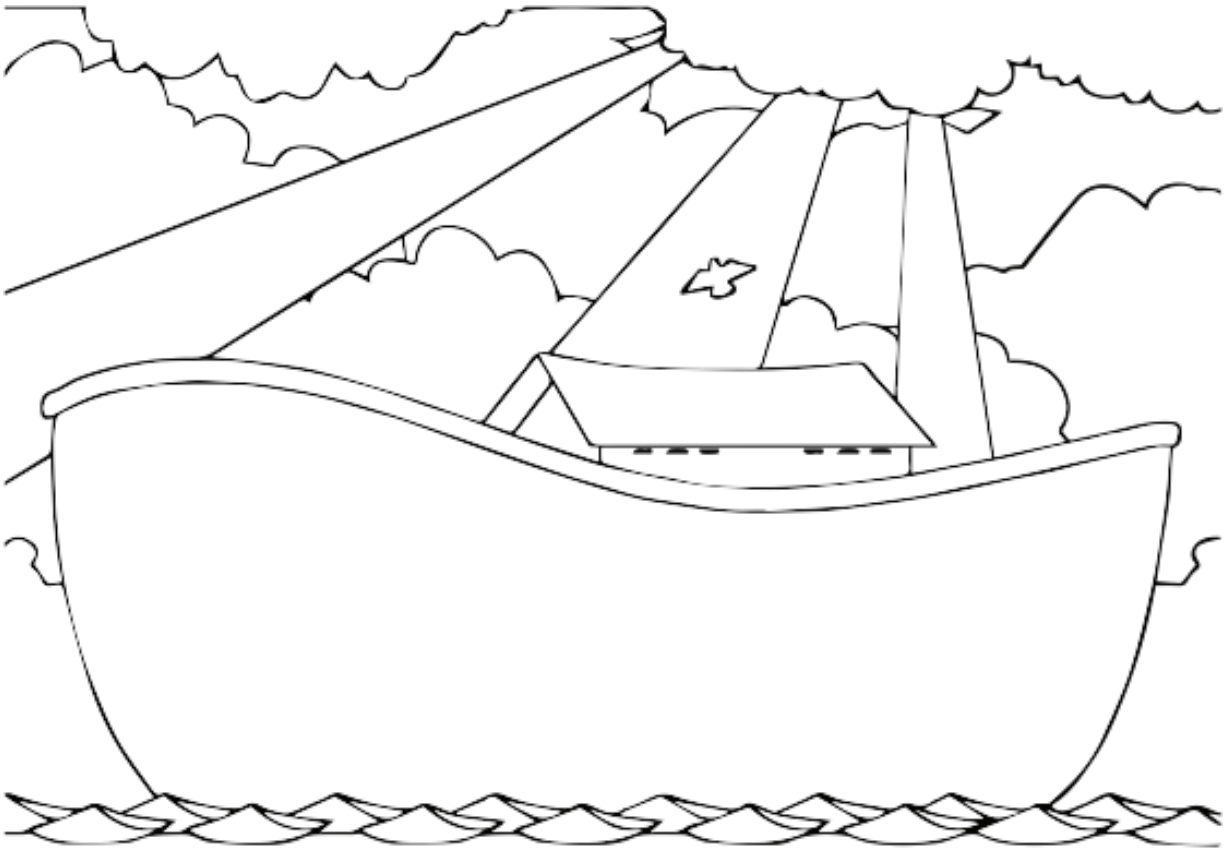
Prophet Nūḥ (ʿa) was commanded to get out of the ark with his followers and the animals. In this new land, they began their lives afresh under the blessings of Allah (swt).





Activity 2.1: Lesson Review

Color the picture and answer the questions below.



1. Prophet Nūḥ (ʿa) continued to teach the message of Allah (swt) and guide the people to the truth for _____ years.

2. The people began _____ Prophet Nūḥ (ʿa) when he started building the ark.

3. One of Prophet Nūḥ's sons, _____, drowned.

4. The ark landed on a mountain called _____.

Lesson 2.2: Prophet Ibrāhīm (ʿa)

Prophet Ibrāhīm (ʿa) was born at the time of the evil king, Namrūd, who forced his people to worship idols as their gods. Idols are objects that a person worships instead of Allah (swt). An example of idols are small statues created by humans.

A short while before Prophet Ibrāhīm (ʿa) was born, Namrūd was told that a special child would soon be born who would stand against him and tell the people to stop worshiping idols.

Namrūd thus ordered that all of the newborn babies should be examined carefully to see if they showed any special signs or miracles.

To protect Prophet Ibrāhīm (ʿa) from Namrūd's men, his mother hid baby Ibrāhīm (ʿa) and returned to the town. By the miracle of Allah (swt), Prophet Ibrāhīm (ʿa) was provided with milk to keep him healthy and safe.

Prophet Ibrāhīm (ʿa) grew up outside of the town for many years before his mother brought him back home secretly.

Prophet Ibrāhīm (ʿa) believed in Allah (swt) and hated idols. But he lived in a place where people worshiped idols made of stone, wood, and metal. Even his own uncle would make idols and sell them to others to worship! Despite this, Prophet Ibrāhīm (ʿa) stayed strong in his faith and knew that only Allah (swt) deserved worship. He wanted to show the people how useless their idols were. He tried to tell people, but they wouldn't listen, so he came up with a plan.

One day, everyone in the town, young and old, had left to attend a special festival. Prophet Ibrāhīm (ʿa) went to the main temple where all of the important idols were kept. He took an ax and broke all of the idols, except the largest one. He then put the ax in the hands of the largest, unbroken idol.

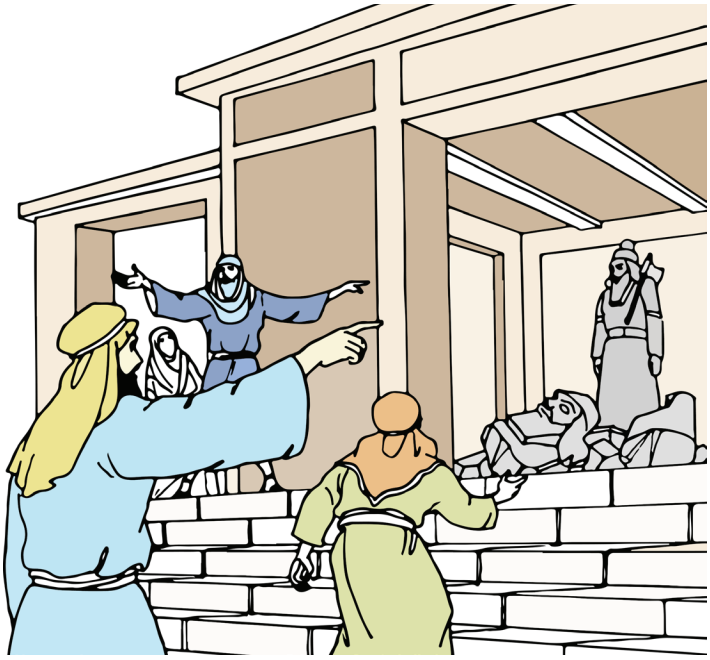
When the people returned and found out what had happened to their gods, they were shocked and angry!

They wondered, "Who has destroyed our gods?!" One man said, "It must have been Ibrāhīm (ʿa)! He has always hated our idols!"

Prophet Ibrāhīm (ʿa) was brought to court for breaking the idols. When he was asked if he was guilty, he replied, "Why don't you ask the big idol who did it?"

The people said, "Our idols do not talk or answer questions."

Prophet Ibrāhīm (ʿa) took this opportunity to make the people understand how useless their idols were. He said, “Shame on you! How can you worship pieces of wood and stone? They do not know anything and can neither harm nor benefit you.”

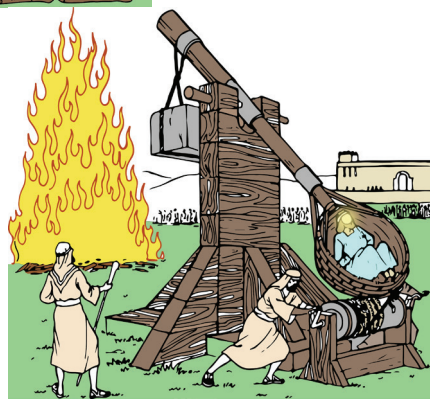


However, nobody was willing to listen to his words, and he was declared guilty. Namrūd decided to burn Prophet Ibrāhīm (ʿa) alive to please his idols.

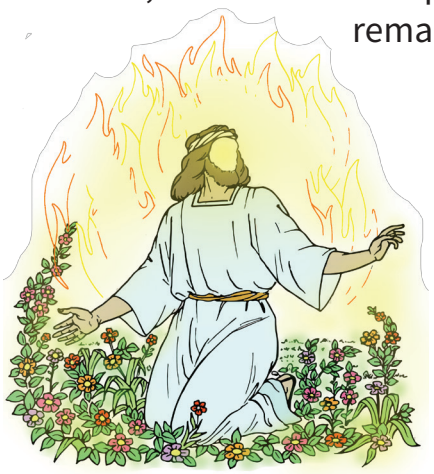
He ordered that wood should be collected to make a huge fire. So much wood was brought that, when the fire was lit, no one could get close enough to throw Prophet Ibrāhīm (ʿa) into it since it was so hot.

Namrūd decided to build a large catapult and throw Prophet Ibrāhīm (ʿa) into the fire using this catapult.

When Prophet Ibrāhīm (ʿa) landed in the fire, he prayed to Allah (swt) to protect him.



By Allah’s command, the fire became cool and harmless, and Prophet Ibrāhīm (ʿa) remained safe.



Activity 2.2a: Draw a Picture

In the box below, draw a picture of the fire that Prophet Ibrāhīm (ʿa) was thrown into.

What happened to the fire when Prophet Ibrāhīm (ʿa) was thrown in?

_____

Activity 2.2b: Multiple Choice

Circle the correct answers.

1. Where did Prophet Ibrāhīm's mother hide him to protect him?
   a. A basket in the river
   b. A cave
   c. Under the bed
   d. Behind a mountain

2. What did Prophet Ibrāhīm (ʿa) do when everyone left the town?
   a. Hid all the food
   b. Cleaned up the town
   c. Destroyed all the idols
   d. Nothing

3. Why did Prophet Ibrāhīm (ʿa) do this?
   a. To guide the people
   b. To show the people that idols are great
   c. To bother the people
   d. Because he felt like it

4. What did Namrūd decide to do to Prophet Ibrāhīm (ʿa)?
   a. Kill him
   b. Throw him in the river
   c. Hang him on the cross
   d. Throw him into a large fire

5. Who made the fire cool?
   a. Allah (swt)
   b. The angels
   c. Namrūd
   d. The townspeople

Lesson 2.3: Prophet Mūsā (ʿa)

Prophet Mūsā (ʿa) grew up strong and healthy in the land of Egypt. When he was older, he left Egypt and went to Madyan, where he married the daughter of Prophet Shuʿayb (ʿa).

After staying in Madyan for some years, he returned to Egypt.

On their way to Egypt, in the severe winter night, Prophet Mūsā (ʿa) and his wife lost their way. Suddenly, they saw a fire in the distance.

Prophet Mūsā (ʿa) told his wife to stay where she was and he went toward the fire, thinking he would find some help and light his own fire.

When he reached the fire, he saw that the flames were coming from a green tree, but there was no one there.

Prophet Mūsā (ʿa) looked around in surprise, when he suddenly heard a voice say, "O Mūsā, I am your Lord!"

The voice then asked him to throw his staff onto the ground. At once, it changed into a snake, scaring him. He was then commanded to lift the snake without fear, and when he did, it changed back into a stick.

Next he was told to put his hand under his armpit. When he drew it out again, his hand glowed with a bright light, like that of the sun.

The divine voice said to him,

"O Mūsā! These are two great signs of your Lord. Go back to Firʿawn and his people and invite them toward your Lord!"

Prophet Mūsā (ʿa) told the evil ruler of Egypt, Firʿawn, that he was a Messenger of Allah (swt) and that he was speaking the truth. He threw his staff on the ground and it changed into a snake.

This miracle frightened Firʿawn, so he turned to his ministers for advice. They told him that Prophet Mūsā (ʿa) was just a good magician and that their own magicians could easily perform such tricks.

Firʿawn called all of the great magicians to his court. When they were told what had to be done, they were not worried. They threw pieces of rope on the ground, and these cords began to wiggle like snakes.

But when Prophet Mūsā (ʿa) threw his staff down, his serpent ate all of the pieces of rope. The magicians immediately realized that this was not magic, but a miracle, and they fell into sujūd, saying, "We believe in the Lord of Mūsā (ʿa)."

This made Firʿawn very angry, and he warned them that if they did not take back their words, they would be killed. They did not change their minds, and so, he killed them.

Allah (swt) told Prophet Mūsā (ʿa) to warn Firʿawn that He would punish him and his people if they continued to do bad deeds and worship idols, but Firʿawn was too proud to listen to the warning.

Soon, the crops started dying. The Nile River flooded their lands, and the people suffered with lice and illnesses.

When all of this happened, Firʿawn's people rushed to Prophet Mūsā (ʿa), asking him to pray for their relief and promising to follow his religion. But when they were cured and the situation had improved, they returned to their idol worship.

Prophet Mūsā (ʿa) collected the people of Banī Isrāʾīl, the name of his tribe in Egypt, and escaped. Firʿawn learned of their escape and followed them with a huge army.

When the Banī Isrāʾīl reached the river, they saw Firʿawn approaching, and were sure they were going to be killed. However, Prophet Mūsā (ʿa) struck the water of the river with his staff and the water parted, making a dry path.

The people rushed through and crossed safely.

When Firʿawn saw the path, he entered the river at the head of his army. But when he had reached the middle of the river, the water suddenly closed around him and his men.

In the final moments of his life, Firʿawn realized the power and greatness of Allah (swt), but it was too late. Firʿawn and his people drowned under the deep river. This is how Allah (swt) rescued the Banī Isrāʾīl from Firʿawn.

Prophet Mūsā (ʿa) had promised the Banī Isrāʾīl that, once they left Egypt, he would bring to them a divine book for their guidance.

Prophet Mūsā (ʿa) prayed to Allah (swt) for that Book. Allah (swt) told him to go to Mount Sinai and stay there for forty nights.

When Prophet Mūsā (ʿa) returned to his people from Mount Sinai, he brought back with him the Tawrāh, the divine revelations written on tablets of stone.

However, while he was away, a man called Sāmirī made a golden calf by collecting gold from the people.

Then he sprinkled some dust into its mouth, which some say he had collected from under the feet of Angel Jabrāʾīl on the day that Firʿawn had drowned. The calf made a sound and the people began to worship it.

This made Prophet Mūsā (ʿa) very angry, and he asked them if they too wanted to displease Allah (swt) like Firʿawn had.

The people blamed Sāmirī for misleading them and were sorry. Prophet Mūsā (ʿa) then took the golden calf, melted it, and threw every trace of it in the sea.

Moral: *Trust Allah (swt) to help you in difficult times. Even though we cannot see Him, He is always watching over us. He has infinite power to help us, and He even made the river part to save Prophet Mūsā (ʿa) and his people from the evil Firʿawn.*

Activity 2.3a: Draw the Miracles

Below, draw the 2 miracles Allah (swt) gave to Prophet Mūsā (ʿa).

Activity 2.3b: The Parting of the River

Draw how Prophet Mūsā (ʿa) parted the river:

1. How did Allah (swt) help Prophet Mūsā (ʿa) and his people escape from Firʿawn?

   _____

2. When Firʿawn and his men entered the parted river, what happened?

   _____

   _____

Lesson 2.4: Prophet ʿĪsā (ʿa)

Prophet ʿĪsā's mother was a very pious woman named Lady Maryam. He was born without a father, which was a miracle of Allah. Today some people believe that he is the son of God, but Allah (swt) clearly mentions in the Qurʾān, in Sūrah an-Ikhlās (112), Verse 3,

"Allah does not have parents and He does not give birth."

Allah sent one of the four divine books called the Injīl to Prophet ʿĪsā (ʿa).

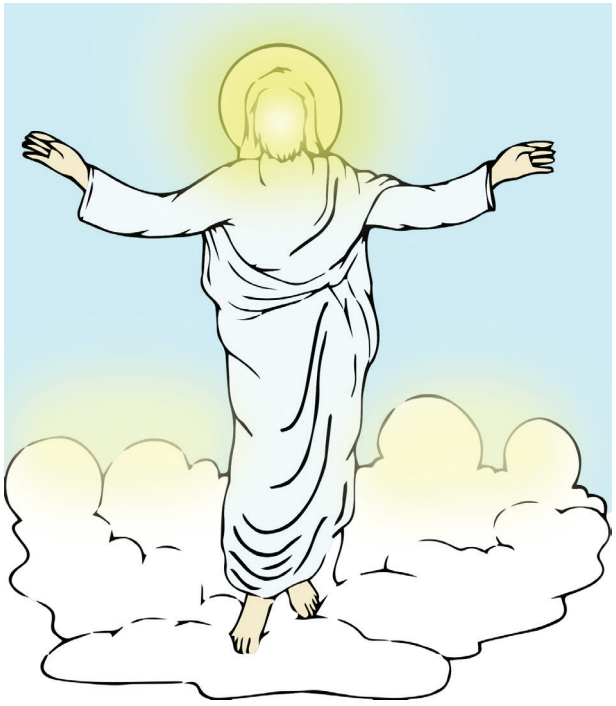
Prophet ʿIsā (ʿa) would teach his people about Allah. He also chose 12 people from his followers and taught them from the Injīl, so that they could travel and teach others.

Prophet ʿIsā (ʿa) could perform many miracles like:

- bringing a dead person back to life
- making a blind person see again
- curing illnesses

These miracles made some people believe in him, but most did not believe in him, and some even became his enemies.

The people who hated him even tried to kill him.



At this time, Allah raised Prophet ʿĪsā (ʿa) to the Heavens to keep him safe. Many people today believe that Prophet ʿĪsā (ʿa) was killed, but Allah says in the Noble Qurʾān, in Sūrah an-Nisāʾ (4), Verse 157-158:

"and they say, 'We killed ʿĪsā, son of Maryam, the Prophet of Allah' but they did NOT kill him NOR did they crucify him… Indeed, Allah raised him up toward Himself, and Allah is All-Mighty, All-Wise."

Our Noble Prophet (ṣ) said: When our 12th Imām (ʿaj) reappears, Prophet ʿĪsā (ʿa) will come down from the Heavens and pray behind him.

Activity 2.4: Lesson Review

Answer the questions from the lesson.

1. What was the name of the divine book that was revealed to Prophet ʿĪsā (ʿa)?

   _____

2. Since Prophet ʿĪsā (ʿa) was born without a father, does that mean Allah (swt) is his father?

   _____

   _____

3. What are some miracles of Prophet ʿĪsā (ʿa)?

   _____

   _____

   _____

   _____

4. What happened to Prophet Īsā (ʿa)?

   _____

   _____

Lesson 2.5: Prophet Muḥammad (ṣ)

Prophet Muḥammad (ṣ) was born in Mecca on the 17th of Rabīʿ al-Awwal. He was the son of ʿAbdullāh and Āminah. Sadly, his father passed away a few days before his birth.

Āminah, the mother of the Noble Prophet (ṣ), asked a lady named Ḥalīmah to take care of and protect her son for his safety and wellbeing..

The Noble Prophet (ṣ) spent the first five years of his life with Ḥalīmah, and then she returned him to his mother, Āminah. When he was about six years old, his mother took him to Medina for a few days. On their return journey, she passed away. After that, his grandfather ʿAbdul Muṭṭalib took him into his care.

ʿAbdul Muṭṭalib loved his grandson very much and was very kind to him. However, he also died after two years.

After that, the Noble Prophet (ṣ) began to live with his uncle, Abū Ṭalib, and aunt, Fāṭimah daughter of Asad. They loved Muḥammad (ṣ) as if he was their own son. Abū Ṭalib went on a business trip and he took his young nephew along with him. This way, he learned a lot about trading.

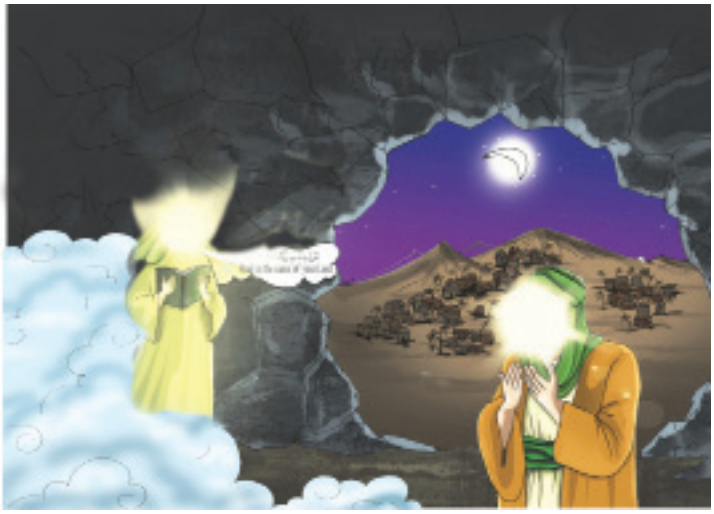
Even as a young man, Prophet Muḥammad (ṣ) was very honest with people. The people, therefore, respected him very much and used to call him aṣ-Ṣādiq (the truthful) and al-Amīn (the trustworthy).

It was because of his kindness and honesty that a very rich lady named Khadījah asked him to marry her. The Prophet (ṣ) agreed; they were married and lived together very happily.

Prophet Muḥammad (ṣ) never worshiped idols and at times he would go to a cave at Mount Hira to pray and think.

The Prophet (ṣ) used to be hurt whenever he saw the people of Mecca fighting and cheating one another.

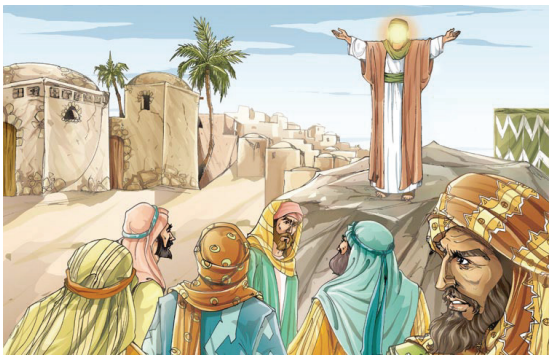
One day, when he was in the cave, Angel Jabrāʾīl (ʿa) came down by Allah's command and told Prophet Muḥammad (ṣ) that he has been chosen by Allah (swt) to become the Prophet and the Messenger, and to spread the religion of Islam.



Prophet Muḥammad (ṣ) advised the people to stop idol-worshiping and doing other evil deeds and to worship only Allah (swt). He told them it is only Allah (swt) who has made the Heavens and the Earth and is in charge of them.

He also told them of the Day of Judgment, when everyone will see his or her good and bad deeds from this world, and will be either rewarded or punished for them.

His wife, Lady Khadījah, and his cousin, Imām ʿAlī (ʿa), were the first to believe that he was a Prophet (ṣ) and to accept Islam.



Activity 2.5a: Fill in the missing letters

Fill in the missing letters to find the name of the most perfect person. Place each letter that you fill in on the line at the bottom.

ISLA_

Q_R'ĀN

A_LUL BAYT

_LLAH

_ECCA

I_ĀM

S_LĀM

ḤA_ĪTH

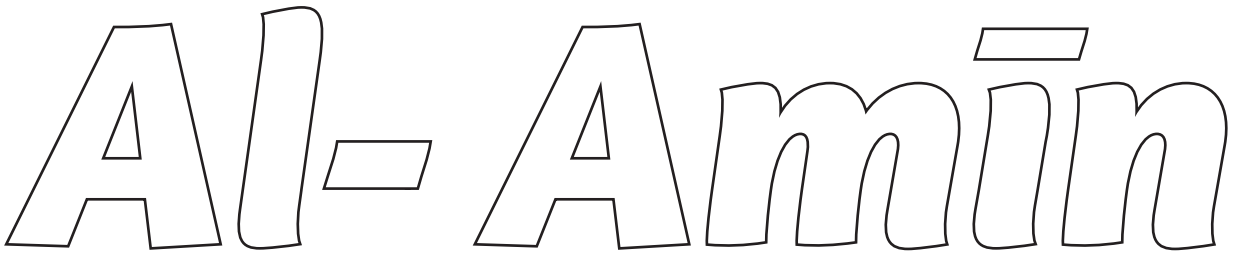
_____(ṣ)

Activity 2.5b: Coloring

Prophet Muḥammad (ṣ) was born on the _____ th of Rabīʿ al-Awwal

Activity 2.5c: Coloring the Titles

Our Prophet (ṣ) was called by these titles:



The Trustworthy

The Truthful

CHAPTER 3:

THE LAST 7 MAʿṢŪMĪN (ʿA)

Review: The First 7 Maʿṣūmīn (ʿa)

Match each Maʿṣūm's name with the meaning of his/her name.

PROPHET MUḤAMMAD (Ṣ)	**THE HIGH**
IMAM ʿALĪ (ʿA)	**THE SPLITTER AND SPREADER OF KNOWLEDGE**
SAYYIDAH FĀṬIMAH (ʿA)	**THE PRAISED ONE**
IMAM ḤASAN (ʿA)	**THE GOOD DOER**
IMAM ḤUSAYN (ʿA)	**THE ONE WHO DOES A LOT OF SAJDAH**
IMAM AS-SAJJĀD (ʿA)	**THE SEPARATOR**
IMAM AL-BĀQIR (ʿA)	**THE GOOD DOER**

Lesson 3.1: Imām Jaʿfar aṣ-Ṣādiq (ʿa)

Name:	Jaʿfar (ʿa)
Title:	Aṣ-Ṣādiq (The Truthful)
Birth:	17th Rabīʿ al-Awwal, 83 AH in Medina
Father:	Imām Muḥammad al-Bāqir (ʿa)
Mother:	Umm Farwah
Shahādah:	25th Shawwāl 148 AH
Buried:	Jannatul Baqīʿ, Medina

Birth

Imām Jaʿfar aṣ-Ṣādiq (ʿa) was born on the same date as Prophet Muḥammad (ʿa). He was brought up under the care of his grandfather, Imām Zaynul ʿĀbidīn (ʿa) for 12 years and then remained under the guidance of his father, Imām al-Bāqir (ʿa) for another 19 years. He learned a lot from them!

Imāmah

The evil rulers were still busy fighting amongst themselves, so the Imām (ʿa) took advantage of this time and continued his father's classes. His classes became very big and he had many students. He had at least 4,000 students, who all became scholars of ḥadīth and sciences.

Amongst his famous students were:

- Hishām bin Ḥakam
- Jābir bin Ḥayyān
- Abū Ḥanīfah

Imām's Akhlāq and Love for the People

Imām aṣ-Ṣādiq (ʿa) had excellent akhlāq (manners), just like the other Imāms (ʿa), and always took care of the people.

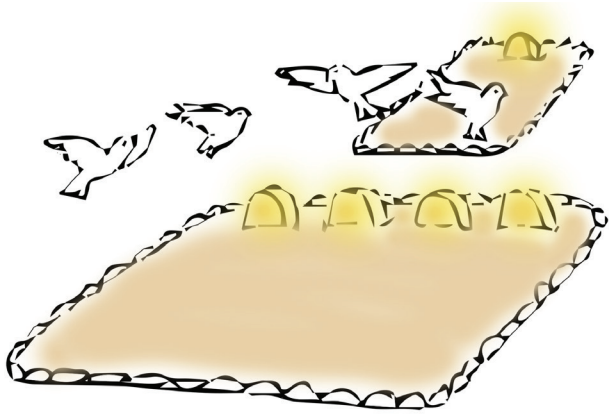
Once, in Medina, there was not enough wheat and flour, so bread became very expensive to buy. The Imām (ʿa) asked one of his workers how much wheat they had at home. The servant said that, alḥamdulillāh, they had plenty of wheat and flour. The Imām (ʿa) then said, "Sell my wheat for a low price in the market and we should be patient just like everyone else."

In this story, Imām aṣ-Ṣādiq (ʿa) taught us that Islam does not like for us to gather more than we need.

Shahādah

Toward the end of the Imām's life, the evil ruler Manṣūr began to harass and imprison the Imām (ʿa) many times, but each time he had to let the Imām (ʿa) go because the people would get upset. This made the Imām (ʿa) ill over time, he was even unable to get out of his bed for 25 days! However, Manṣūr was still unhappy and one day, he sent some poisoned grapes through his governor in Medina, Muḥammad bin Sulaymān. When the Imām (ʿa) ate the grapes, he was poisoned and died on the 25th of Shawwāl, 148 AH. He is buried in Jannatul Baqīʿ next to his father.

His title aṣ-Ṣādiq is very special. Read the story to learn what it means!



Activity 3.1a: Multiple Choice

Circle the correct answer.

1. Imām Jaʿfar aṣ-Ṣādiq (ʿa) shares the same birthday as _____.
   a. Imām ʿAlī (ʿa)
   b. Prophet Muḥammad (ṣ)
   c. Imām Muḥammad al-Bāqir (ʿa)
   d. None of the above

2. His father's name is _____.
   a. Muḥammad ibn ʿAlī al-Bāqir (ʿa)
   b. ʿAlī ibn Ḥusayn as-Sajjād (ʿa)
   c. Ḥusayn ibn ʿAlī (ʿa)
   d. None of the above

3. His grandfather is _____.
   a. Imām Ḥusayn (ʿa)
   b. Imām Zaynul ʿĀbidīn (ʿa)
   c. Imām Muḥammad al-Jawād (ʿa)
   d. None of the above

4. _____ is one of the famous students of Imām aṣ-Ṣādiq (ʿa).
   a. Abū Ṭālib
   b. ʿAbdul Muṭṭallib
   c. Hishām bin Ḥakam
   d. None of the above

5. In his school there were at least _____ students.
   a. 72
   b. 148
   c. 40
   d. 4,000

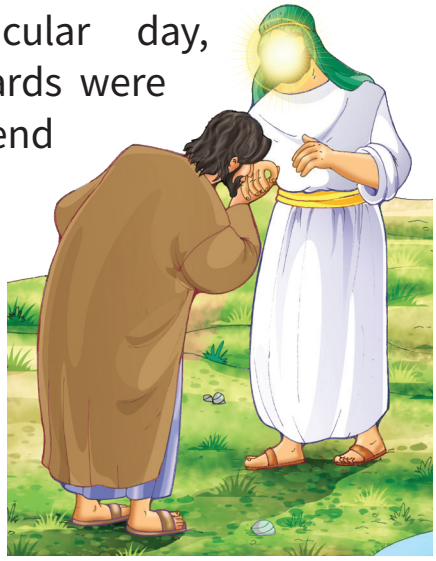
6. He is buried in _____
   a. Karbalāʾ
   b. Jannatul Baqīʿ
   c. Najaf
   d. Mecca

Storytime 3.1: The Truthful

Blessed names: Why Was He Named aṣ-Ṣādiq (ʿa)?

The sound of the flowing river and chirping birds echoed through the garden.

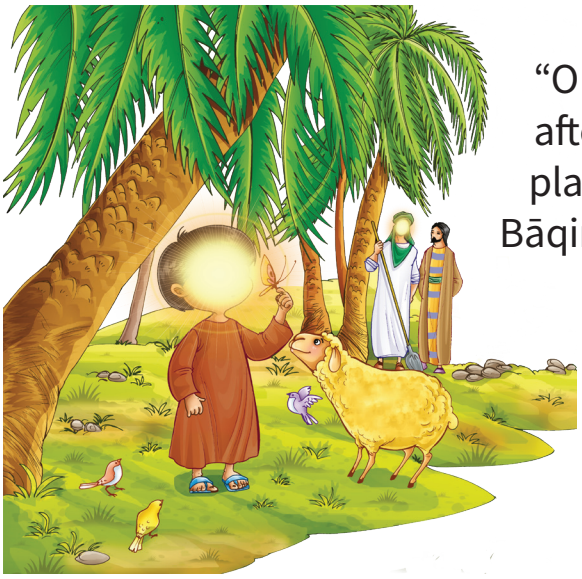
Imām as-Sajjād (ʿa) sat by the river, smelling the beautiful flowers. It was a rare sight to see the Imām (ʿa) outside of his home since the evil caliph had guards closely watching him at all times.



On this particular day, however, the guards were busy elsewhere, so Imām as-Sajjād (ʿa) was able to spend some time outside and enjoy the cool breeze.

Abū Khālid, a student of Imām as-Sajjād (ʿa), knew this would be the best time to ask the Imām any questions he needed answered.

Abū Khālid quickly walked up to the Imām (ʿa) and kissed his hand out of love and respect. He then asked for permission to ask his first question.



"O son of Rasūlullāh (ṣ), who is going to be the Imām after you?" The Imām (ʿa) pointed to a young boy playing nearby and said, "My son, Muḥammad al-Bāqir (ʿa) will be the Imām after me."

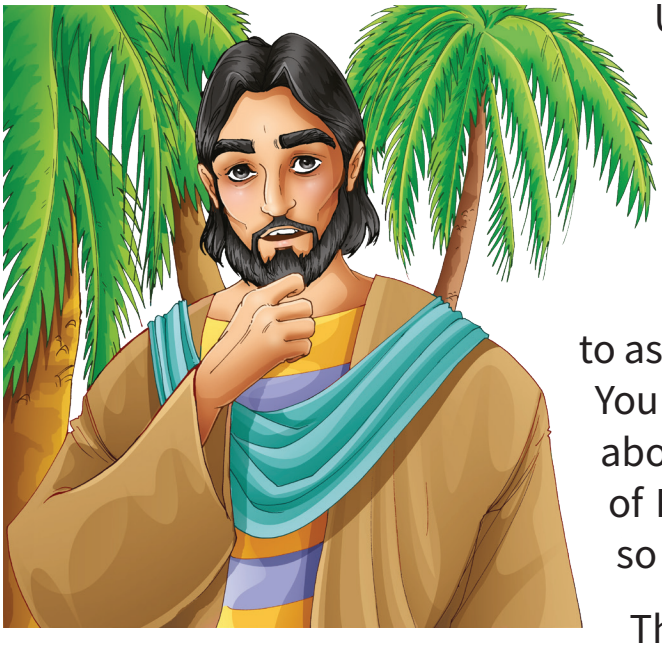
Abū Khālid looked at the beautiful boy playing nearby. He was very pleased to hear this news and had many more questions for the Imām (ʿa).

He asked, “O my Imām (ʿa), who will be the next Imām after Imām Muḥammad al-Bāqir (ʿa)?”

Imām as-Sajjād (ʿa) replied, “The Imām after him will be named Jaʿfar (ʿa).”

Still, Abū Khālid wanted to know more, and again he asked, “I want to make sure that I will be able to recognize Imām Jaʿfar (ʿa)! Does he have any special titles?”

The Imām (ʿa) nodded his head and answered, “His title is ‘aṣ-Ṣādiq,’ meaning ‘the truthful.’”



Upon hearing the word “aṣ-Ṣādiq,” Abū Khālid thought to himself, ‘aṣ-Ṣādiq’ means the truthful. All the Imāms (ʿa) are truthful, so why will Jaʿfar (ʿa) be the only one to be called ‘truthful?’

At first, Abū Khālid did not have the courage to ask such a question, but how could he not ask? You see, he wanted to know everything he could about Imām aṣ-Ṣādiq (ʿa)! He shyly asked, “O son of Rasūlullāh, all of the Imāms (ʿa) are truthful, so how come only he will be called ‘aṣ-Ṣādiq?’”

The Imām (ʿa) was actually very happy, and admired Abū Khālid’s curiosity.

Imām as-Sajjād (ʿa) remembered Prophet Muḥammad's answer to this very question.

With a comforting smile he said, "O Abū Khālid, the Prophet (ṣ) himself has said that Jaʿfar (ʿa) should be given the title 'aṣ-Ṣādiq.'

He once told us that there will be another man named Jaʿfar who will be a liar and will claim that he is the twelfth Imām.

This man will be called 'Jaʿfar al-Kadhdhāb,' which means 'Jaʿfar the Liar.' By calling the sixth Imām Jaʿfar aṣ-Ṣādiq (ʿa), everyone will be able to tell the difference between the two Jaʿfars, even though they share the same first name."

Things were beginning to make sense to Abū Khālid.

Imām as-Sajjād (ʿa) continued, "Let me explain a little more. You see, Jaʿfar al-Kadhdhāb will be friends with an evil ruler and will not accept the Imāmat of Imām al-Mahdī (ʿaj)."

Imām as-Sajjād (ʿa) paused for a moment and put his head down, as tears streamed down his face. He shook his head and said, "Jaʿfar al-Kadhdhāb will be related to Imām al-Mahdī (ʿaj) and know him very well, but he still will not accept him as the Imām."

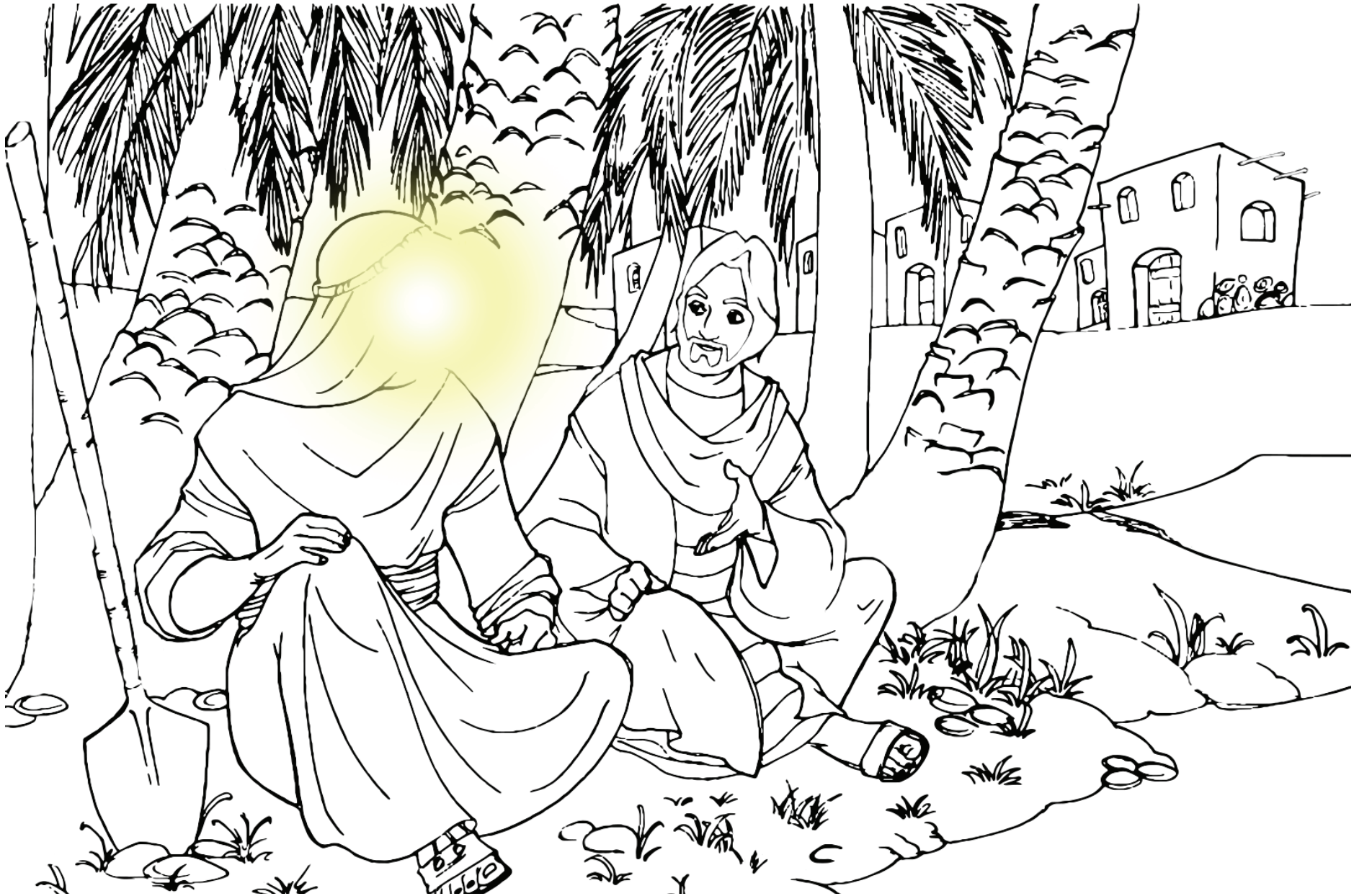
They both sighed sadly and stood in silence for a while.

Abū Khālid thanked Allah (swt) for this rare opportunity to visit the Imām (ʿa) and for having so many of his questions answered. It was as if a weight had been lifted off his shoulders. He asked the Imām (ʿa) for permission to leave and then respectfully bid him farewell.

As Abū Khālid started walking home, the sun was shining brightly in the sky, and even the birds seemed to be chirping the praises of Allah (swt). A little boy passing by couldn't stop staring at his face. The boy wondered, who is this man who seems to be glowing with peace?

May Allah (swt) send His peace and blessings upon Imām aṣ-Ṣādiq (ʿa) and help us to also be truthful like him.

Jilā' ul-'Uyūn, Vol. 3, P. 693



IMĀM AṢ-ṢĀDIQ (ʿA) THE TRUTHFUL

Activity 3.1b: Story Review

Answer the questions from the story.

1. Who told Abū Khālid about Imām Jaʿfar aṣ-Ṣādiq (ʿa)?

   _____

2. What does “aṣ-Ṣādiq” mean? _____

3. Why was only Imām aṣ-Ṣādiq (ʿa) called “aṣ-Ṣādiq?”

   _____

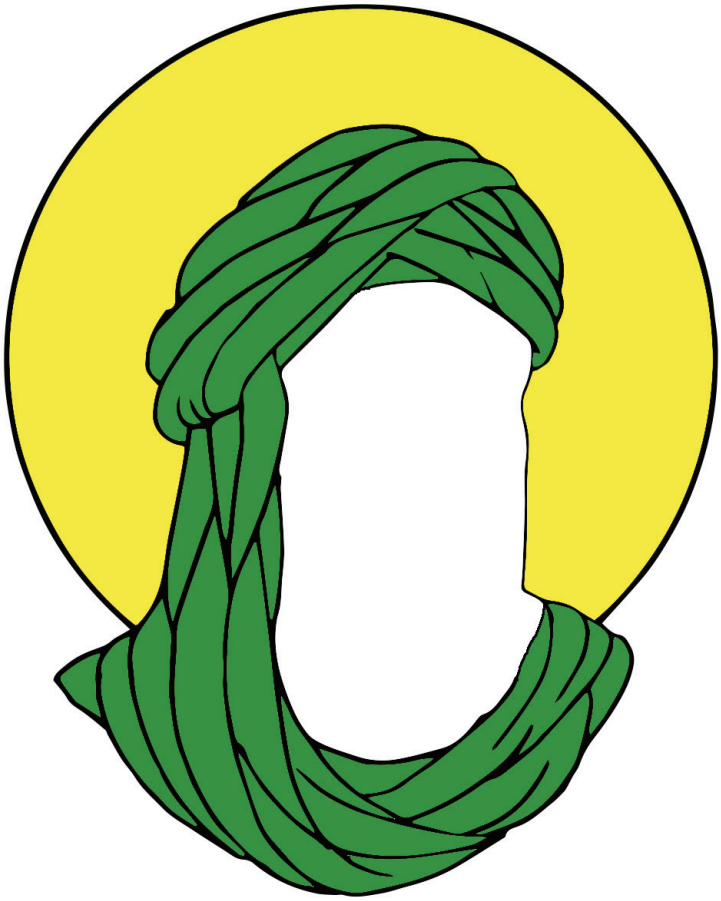
   _____

   _____

4. What is the name of the man who claimed to be the 12th Imām (ʿaj)?

   _____

Lesson 3.2: Imām Mūsā al-Kaẓim (ʿa)



Name:	Mūsā (ʿa)
Title:	Al-Kāẓim (The One Who Swallows His Anger)
Birth:	7th Ṣafar, 128 AH in Abwa
Father:	Imām Ja'far aṣ-Ṣādiq (ʿa)
Mother:	Ḥamīdah Khātūn
Shahādah:	25th Rajab 183 AH
Buried:	Kāẓimayn, Baghdad (Iraq)

Birth

Imām Mūsā al-Kāẓim (ʿa) was born in Abwa, a place between Mecca and Medina where Lady Āminah (Prophet Muḥammad's mother) is buried.

Imāmah

Imām Mūsā al-Kāẓim (ʿa) is our seventh Imām. He lived with his father for 20 years. After his father was martyred, he took over the responsibility of Imāmah and guided the people from Medina.

Rulers During His Imāmah

Imām al-Kāẓim (ʿa) lived at the time of four unkind and evil khulafāʾ: Manṣūr, Mahdī, Hādī, and Hārūn Rashīd. Although he was allowed some freedom in the beginning, it was not long before the attention of the rulers was turned toward him. Soon, Hārūn began to get jealous of the popularity and the power that the Imām (ʿa) had over the Muslims.

Once when Hārūn went to Medina, he approached the grave of Prophet Muḥammad (ṣ) and said,

"Salāms to you O Prophet of Allah (swt), salām to you my cousin."

He was trying to show off to the people that he was related to the Prophet (ṣ). A little while later the Imām (ʿa) came to the grave and said,

"Salām to you O Prophet of Allah (swt), salām to you my father."

The Imām (ʿa) was proving to the people and Hārūn that he was a closer relative of the Prophet (ṣ). When Hārūn heard this, his face became red with anger.

Hārūn was feeling scared by the growing popularity of the Imām (ʿa) so he ordered his soldiers to handcuff the Imām (ʿa) and bring him to his city, Baghdad. He put the Imām (ʿa) in jail for almost 19 years!

The Imām's title, al-Kāẓim, has a special meaning; read the story to find out what it means!

Shahādah

Hārūn poisoned the Imām (ʿa) with dates. Even after he died Hārūn was very cruel and ordered the Imām's body to be put on a bridge so everyone could go and see. Hārūn was trying to convince the people that the Imām (ʿa) died naturally, not by poison, but the truth always comes out. He is buried in Kāẓimayn.

Activity 3.2a: Multiple Choice

Circle the correct answer.

1. Imām Mūsā al-Kāẓim (ʿa) was born in Abwāʾ, where _____ is buried.
   a. Abū Ṭalib
   b. Prophet Muḥammad (ṣ)
   c. Lady Khadījah
   d. Lady Āminah

2. His father's name is _____.
   a. ʿAlī ibn Ḥusayn as-Sajjād (ʿa)
   b. Muḥammad ibn ʿAlī al-Bāqir (ʿa)
   c. Jaʿfar ibn Muḥammad aṣ-Ṣādiq (ʿa)
   d. None of the above

3. Imām al-Kāẓim (ʿa) was in jail for about ___ years.
   a. 7
   b. 10
   c. 19
   d. 40

4. _____ was the evil khalīfah who poisoned Imām al-Kāẓim (ʿa).
   a. Hārūn Rashīd
   b. Ma'mūn Rashīd
   c. Yazīd
   d. None of the above

5. Imām al-Kāẓim (ʿa) is buried in _____.
   a. Karbalāʾ
   b. Najaf
   c. Kāẓimayn
   d. None of the above

Storytimes 3.2: The One Who Swallows His Anger

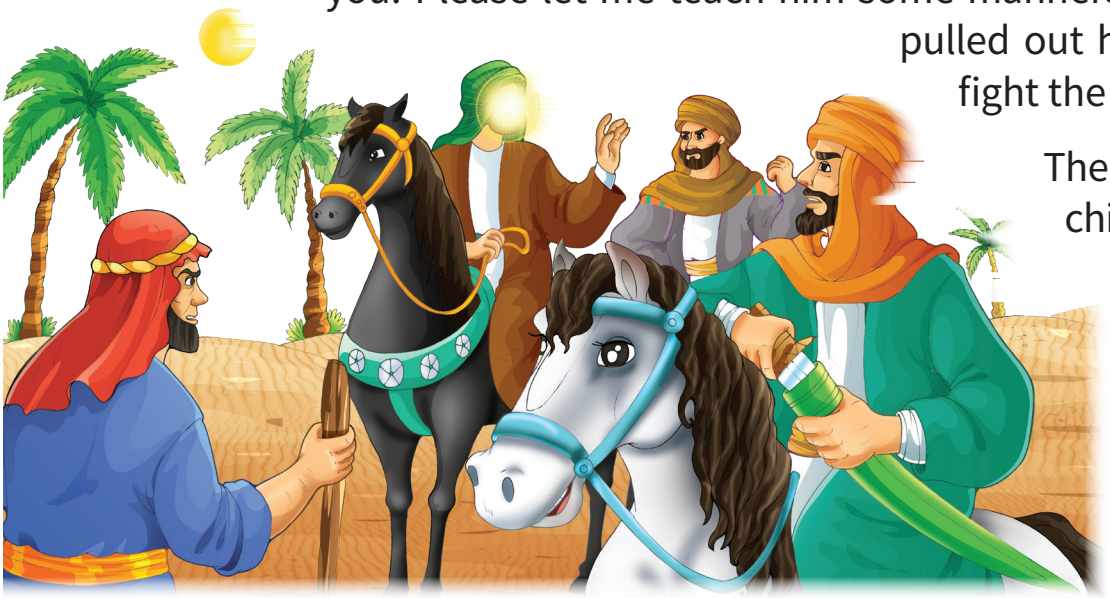
Blessed names - Why Was He Named al-Kāẓim (ʿa)?

The burning sun shone down brightly on the fields, where a drought had plagued the land.

A farmer stood in the heat, sweating as he dug into his land with a shovel, preparing for the planting season. From afar, he could see Imām Mūsā al-Kāẓim (ʿa) riding by with his companions on their way to the masjid.

As the Imām (ʿa) grew closer, the farmer scowled and began shouting curses at him. You see, this angry farmer was a friend of the evil caliph of the time, a well-known enemy of the Imām (ʿa), and had heard many lies about the Imām (ʿa). As the farmer drove his shovel into the dirt, he continued to call out names and make fun of the Imām (ʿa), who was now very close to him.

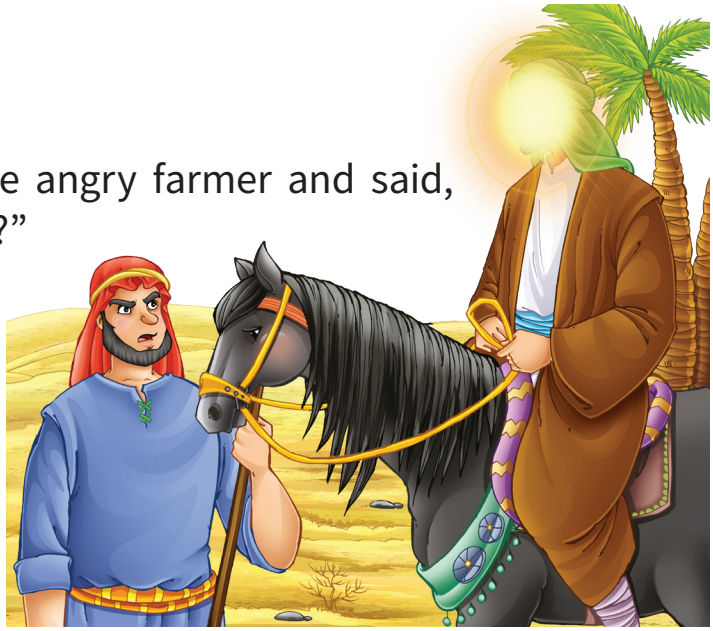
Upon hearing the insults, one of the Imām's companions became very angry with the farmer. He said to the Imām (ʿa), "O Imām (ʿa), this man is disrespecting you! Please let me teach him some manners!" The companion pulled out his sword, ready to fight the farmer.



The other companion chimed in, "Yes, please let us teach this scoundrel a lesson! He cannot talk to our beloved Imām (ʿa) like this!"

Imām al-Kāẓim (ʿa) gently raised his hand and everyone instantly became silent. In a calm and gentle voice, he said, “Why don’t you two go ahead to the masjid and I’ll join you soon, inshāʾAllāh.” The companions agreed and bid him farewell.

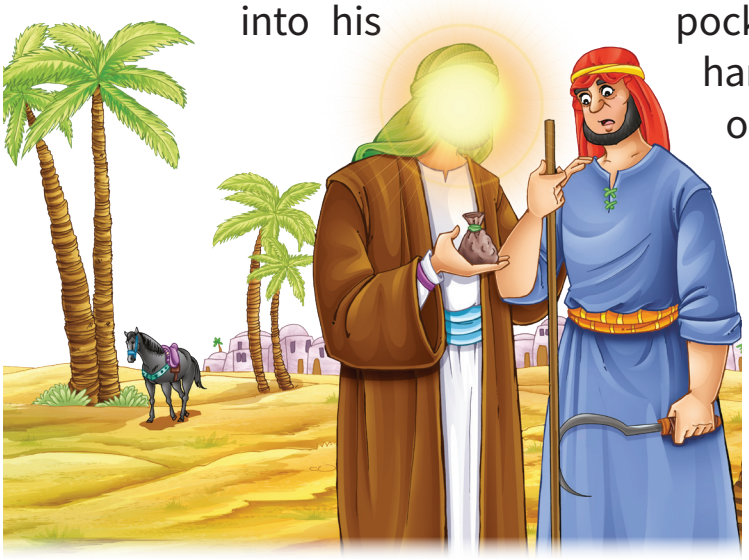
Imām al-Kāẓim (ʿa) then rode toward the angry farmer and said, “Salāmun ʿalaykum, brother, how are you?”



The farmer scowled and replied bitterly, “I would be better if it weren’t for this drought. I’ve lost everything, and all I have are debts to pay.”

With a warm smile, the Imām (ʿa) continued, “Yes, it’s been a hard year for many. May Allah (swt) give you lots of success in your farming this year. If you don’t mind me asking, how much did you lose because of the drought?”

The farmer sighed and said in frustration, “A hundred gold coins!”

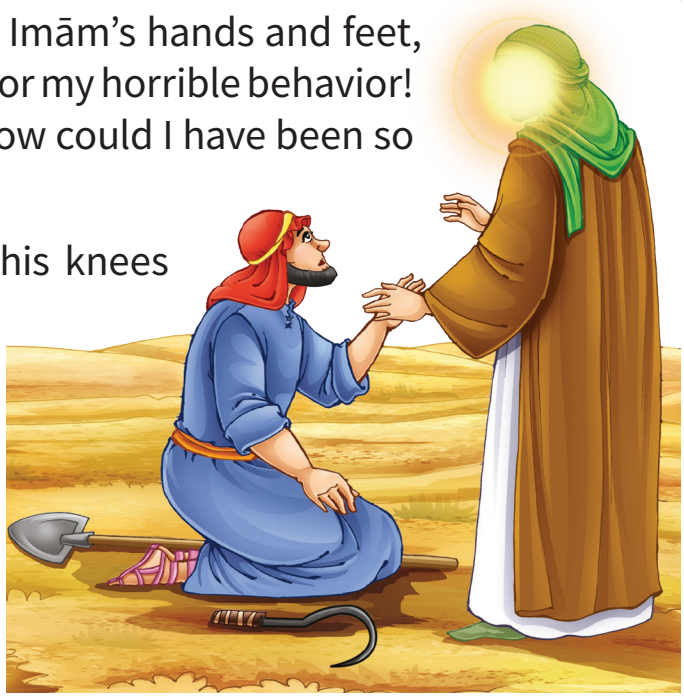


Without blinking, the Imām (ʿa) came down from his horse. He reached into his pocket, pulled out a heavy coin bag, and handed it to the farmer. When the farmer opened the bag, he was shocked to see three hundred gold coins inside!

Imām al-Kāẓim (ʿa) said with compassion, "This is for you, dear brother. You can pay off your debts, keep your farm, and provide for your family. I pray that Allah (swt) sends rain so that your crops flourish this year, inshāʾAllāh!"

The farmer's eyes widened with surprise and his mouth fell open in shock. Embarrassed, he fell to his knees, dropping the bag of coins.

With tears in his eyes, he began kissing the Imām's hands and feet, and pleaded, "O my Imām (ʿa)! I am so sorry for my horrible behavior! Everything they said about you is wrong! How could I have been so disrespectful toward you?!"



Imām al-Kāẓim (ʿa) helped the farmer off his knees and gently put his arm around him. With a kind voice and smiling face, he forgave him. He then told the farmer, "May Allah (swt) be with you," and rode off toward the masjid.

The farmer was filled with regret and sadness as he watched the Imām (ʿa) ride away.

Some time passed, and Imām al-Kāẓim (ʿa) had finally reached the masjid and began teaching his students.

As they were studying, the students looked up and were surprised to see the farmer standing outside the masjid.

One of them scoffed, “Doesn’t he have any shame?! Has he come all the way to the masjid just to continue insulting the Imām (ʿa)?”

Another student rolled up his sleeves and clenched his fists as he angrily said, “Yes, let’s teach him some manners!”

The farmer entered with his head lowered. He approached the Imām (ʿa) and said, “Salāmun ʿalaykum, O son of Rasūlullāh (ṣ). I let my anger and frustration get the better of me. I am very embarrassed by my actions; please forgive me! It is now clear to me that Allah (swt) chooses only His best servants to be the Imāms!”

One of the students was confused and asked, “I don’t understand what is happening. Aren’t you the same man who used bad words against our beloved Imām? What changed your akhlāq?”

The farmer told them what had happened between him and the Imām (ʿa) after the companions left. The students were impressed by the amazing akhlāq of Imām Mūsā al-Kāẓim (ʿa).

Once again, the farmer apologized and bid the Imām (ʿa) and his students farewell.

The Imām (ʿa) turned to his students and said, "All of you wanted to use violence to teach this man a lesson, yet all it took was some kindness to help him realize his mistakes."

So you see, instead of yelling at the farmer and giving into his anger, Imām al-Kāẓim (ʿa) was able to swallow his anger and help the farmer. Through the Imām's kind actions, the farmer's hate turned into love. This akhlāq of our seventh Imām (ʿa) is why he is called "al-Kāẓim" — "the one who swallows his anger."

Aʿyān ash-Shīʿah, Vol. 2, P. 7
Āʿlam al-Warā', Vol. 2, P. 296

IMĀM AL-KĀẒIM (ʿA)
THE ONE WHO SWALLOWS HIS ANGER

Activity 3.2b: Story Review

Answer the questions from the story.

1. Why did the farmer call Imām al-Kāẓim (ʿa) those mean names?

   _____

   _____

2. How did the Imām's companions react when they heard the farmer's insults?

   _____

   _____

   _____

3. What changed the farmer's behavior toward the Imām (ʿa)?

   _____

   _____

4. What does "al-Kāẓim" mean? _____

Lesson 3.3: Imām ʿAlī ar-Riḍā (ʿa)

Name:	ʿAlī (ʿa)
Title:	Ar-Riḍā (The Content)
Birth:	11th Dhul Qaʿdah, 148 AH in Medina
Father:	Imām Mūsā al-Kāẓim (ʿa)
Mother:	Najmah Khātūn
Shahādah:	29th Ṣafar 203 AH or 17th Ṣafar 202 AH
Buried:	Mashhad, Iran

Birth

Imām ʿAlī ar-Riḍā (ʿa) was the son of the 7th Imām, Imām Mūsā al-Kāẓim (ʿa) and Najmah Khātūn. Imām ar-Riḍā (ʿa) was raised and taught by his father for 35 years. After his father died he became the 8th Imām (ʿa).

Imāmah

After the death of his father, Imām ar-Riḍā (ʿa) became the Imām, but it was very difficult! The evil ruler Hārūn Rashīd and his son Maʾmūn made it very difficult not only for the Imām (ʿa), but they also made the lives of those following the Imām (ʿa) very difficult.

After the death of Hārūn, his son Maʾmūn became the khalīfah. Maʾmūn was an intelligent man. He realized that Imām ar-Riḍā (ʿa) was very popular among the people. Even some of his own ministers were Shia' and followers of Imām ar-Riḍā (ʿa), so he decided to trick the Imām (ʿa) and the people!

First, he pretended and announced that he was Shīʿah. He ordered that any one related to Imām ar-Riḍā (ʿa) should not be harmed.

Then, he forced the Imām (ʿa) to come from Medina to Marv, which was his capital.

Fortress of Allah (swt)

Thousands of people were gathered to greet Imām ar-Riḍā (ʿa) on his way to Marv. Some scholars at Neyshabur begged him to stop and give a speech. The Imām (ʿa) taught them a ḥadīth from Prophet Muḥammad (ṣ):

"Lā ilāha illallāh is My fortress, and whoever enters My fortress saves himself from My punishment."

Then, Imām ar-Riḍā (ʿa) went forward a little and stopped. He then informed them that there were some conditions that needed to be fulfilled before entering the fortress, or safe place, of Allah (swt). One of these conditions was completely obeying the Imām (ʿa).

When the Imām (ʿa) reached Marv, Maʾmūn put on a big show! He greeted him with great respect (although he didn't really mean it). He pretended to even offer him to be the next khalīfah after him!

The Imām (ʿa) was forced to accept. This was a big trick Maʾmūn had planned all along. He didn't offer the Imām (ʿa) this position because he truly loved the Imām (ʿa) and knew he should be the khalīfah, no! He was actually tricking everyone, and did it so that the people would not rebel against him.

The people all thought that Maʾmūn was being so kind, but really he had no intention of allowing the Imām (ʿa) to become the next khalīfah! He had an evil plan to stop that from happening.

Imām ar-Riḍā (ʿa) in Maʾmūn's Court

Imām ar-Riḍā (ʿa) was even smarter than Maʾmūn. So he took advantage of the situation and organized many speeches and majalis to remember the martyrs and sacrifice of Karbalāʾ. He taught and explained the lessons to be learned from that tragedy.

Imām ar-Riḍā (ʿa) used to also answer the questions from people from all over the world that visited the court, who would ask about Islam.

Even the Imām's title, ar-Riḍā, has a special meaning, which we'll find out in the story!

Shahādah

Maʾmūn became very angry! He did not realize the Imām (ʿa) would begin teaching so many people. He started feeling scared that everyone loved the Imām (ʿa) more than him! So Maʾmūn decided to put his evil plan in motion. He was going to kill the Imām (ʿa).

One day, he forced the Imām (ʿa) to visit him for a meal, where he offered the Imām (ʿa) poisoned grapes. Imām ar-Riḍā (ʿa) became very sick and as a result died on 29th Ṣafar 203 AH He is buried in Mashhad, Iran.

Activity 3.3a: Multiple Choice

Circle the correct answer.

1. Imām ʿAlī ar-Riḍā (ʿa) was born in Medina on _____ 148 AH.
   a. 13th Dhul Qaʿdah
   b. 11th Dhul Qaʿdah
   c. 13th Rajab
   d. 11th Rajab

2. His father was the ____ Imām (ʿa).
   a. 5th
   b. 6th
   c. 7th
   d. 8th

3. Imām ar-Riḍā (ʿa) was forced to move to _____, the evil khalīfah's capital.
   a. Mecca
   b. Damascus
   c. Medina
   d. Marv

4. _____ was the evil khalīfah who poisoned Imām ar-Riḍā (ʿa).
   a. Hārūn
   b. Maʾmūn
   c. Yazīd
   d. None of the above

5. Imām ar-Riḍā (ʿa) is buried in _____.
   a. Mashhad
   b. Medina
   c. Mecca
   d. None of the above

Storytime 3.3: The Content

Blessed names: Why Was He Named ar-Riḍā (ʿa)

It was nearly sunset and Byzantine, the famous scholar, couldn't stop pacing back and forth. You see, he had just heard that the evil king Maʾmūn was the one who named the eighth Imām "ar-Riḍā!" He knew that "Riḍā" meant being "content" or "happy," but he just couldn't understand why Imām ar-Riḍā (ʿa) would have accepted a title like this from Maʾmūn, who was a known enemy of Islam! The more he paced, the more confused he became.

As night approached, Byzantine couldn't sleep. He needed to know right away! Finally, he rushed out of his home to seek help from the Imām of his time, Imām al-Jawād (ʿa), the son of Imām ar-Riḍā (ʿa). He left in such a hurry that he even forgot to blow out his lantern!

As Byzantine rushed past the houses, the villagers wondered, why is this man in such a hurry?!

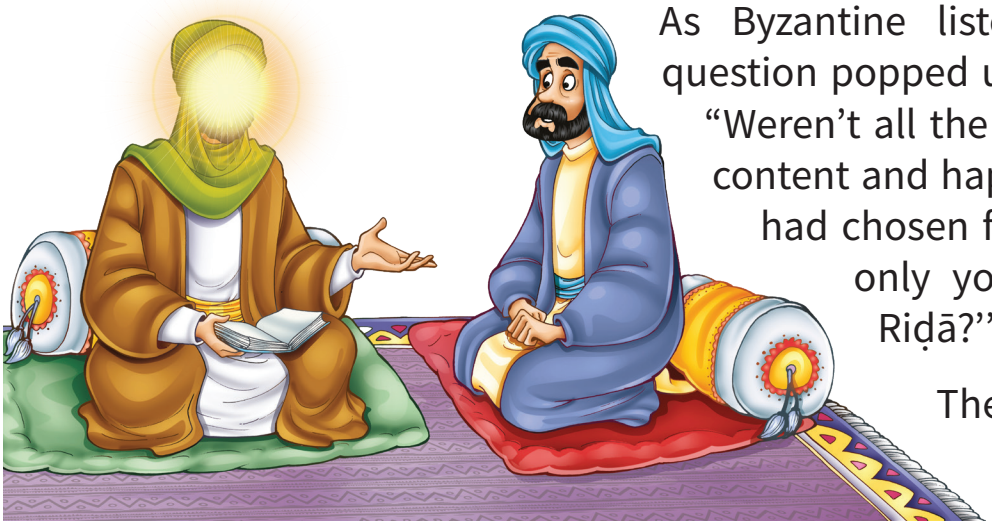
When he finally reached the home of Imām al-Jawād (ʿa), he paused before knocking. He thought the Imām (ʿa) might be resting, and he didn't want to disturb him. After going back and forth in his mind, he decided his question was too pressing, and so he gently knocked on the door.

To his delight, Imām al-Jawād (ʿa) happily opened the door. Byzantine asked for permission to enter, and the Imām (ʿa) kindly welcomed him in.

While catching his breath, Byzantine exclaimed, “It has been a long time since a question has bothered me so much! The more I think about it, the more confused I become! May I please ask you my question?” The Imām (ʿa) kindly agreed.

Byzantine asked, “O son of Rasūlullāh (ṣ), some of the enemies of Allah (swt) believe that Maʾmūn chose the title ‘ar-Riḍā’ for your father. However, we all know that Maʾmūn is an enemy of the Ahlul Bayt (ʿa). So how can this be true?”

Imām al-Jawād (ʿa) patiently answered, “I swear by Allah (swt) that they have lied! This title was given to my father by the Almighty Allah (swt). He was given this title because he was always content and happy with whatever Allah (swt) chose for him, and Allah (swt) was happy with him.”



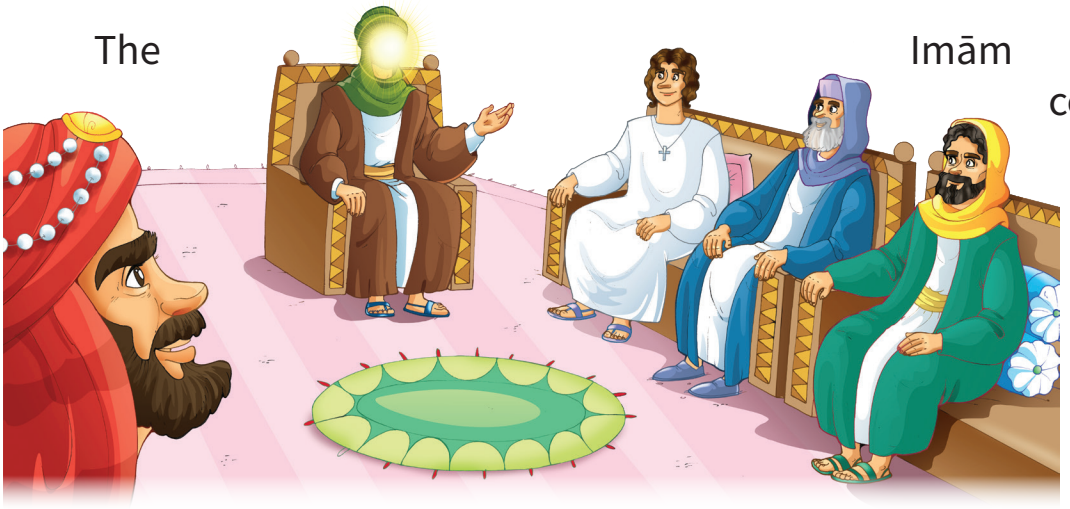
As Byzantine listened carefully, another question popped up in his mind. He asked, “Weren’t all the Prophets and Imāms (ʿa) content and happy with what Allah (swt) had chosen for them? Why, then, was only your father known as ‘ar-Riḍā?’”

The Imām (ʿa) kindly replied, “Yes, you are right! The Prophet (ṣ) and all the

Imāms (ʿa) are also content and happy with what Allah (swt) has chosen for them, but my father was given this title because in addition to Allah (swt) being content and happy with him, his enemies were also content and happy with him!"

Byzantine's forehead wrinkled as he pondered deeply about the Imām's answer.

"His enemies were happy with him? Why?!" he asked.



The Imām (ʿa) smiled and continued, "Let me tell you a story! One day, Maʾmūn wanted to embarrass my father, so he invited scholars from all over his empire to debate with him, thinking he would lose. However, with the help of Allah (swt), my father debated so well that everyone was in awe of his knowledge. All of the scholars left with smiles on their faces! As they left, they congratulated Maʾmūn on having such a wise advisor, which made Maʾmūn very happy and content with Imām ar-Riḍā (ʿa)!"

Byzantine nodded in approval and breathed a sigh of relief. He had finally received the answer to the question that was driving him crazy with curiosity.

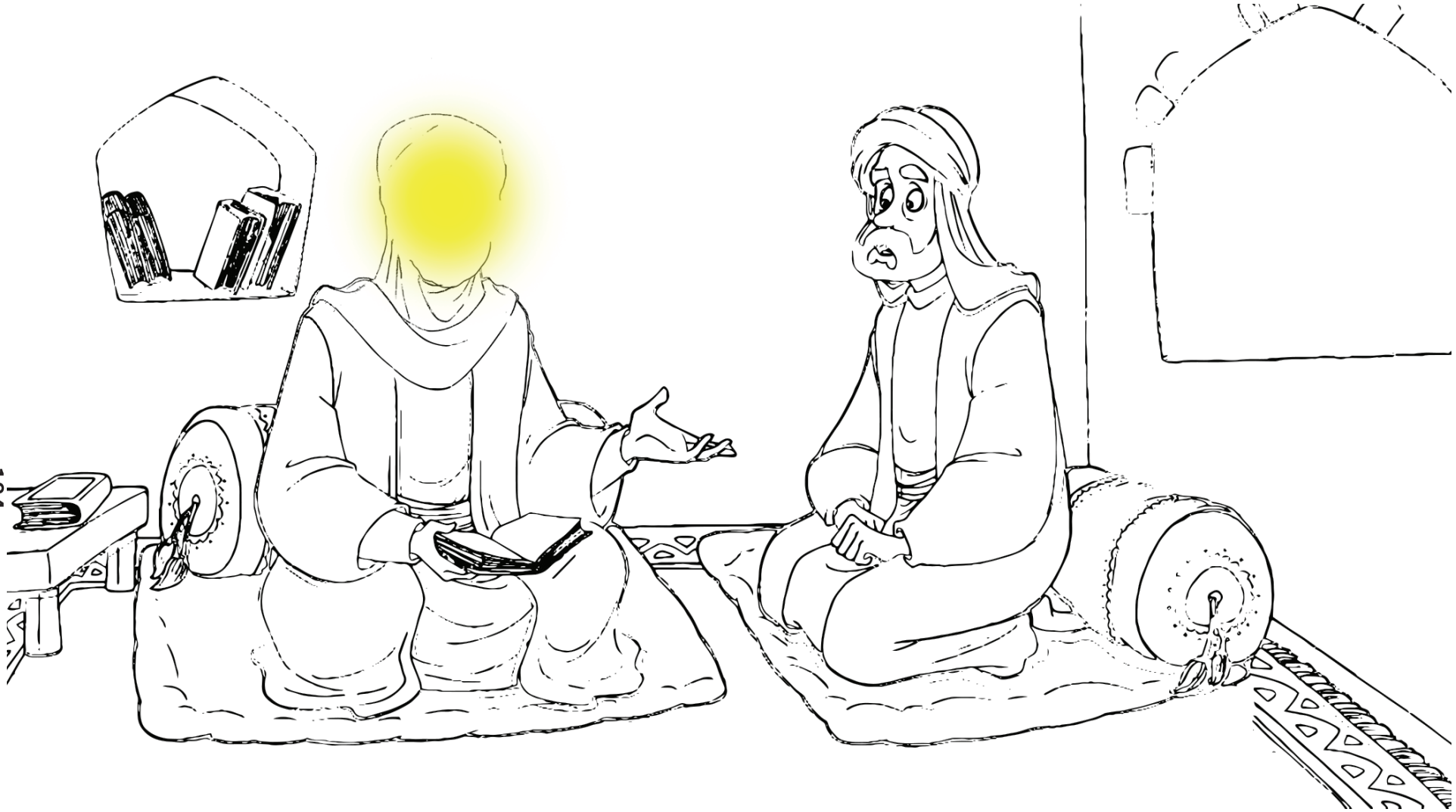
He asked the Imām (ʿa) for permission to leave and bid a happy farewell. He bowed and kissed the Imām's hand out of respect and gratitude, and then excitedly walked back home.

As he made his way home, the sky was completely dark, and the stars twinkled brightly. Nightfall had brought with it fresh, cool air and a sense of peace.

When he walked into his home, he noticed that his lantern was still burning. With a peaceful mind and happy heart, he blew out the lantern and, inspired by Imām ar-Riḍā (ʿa), went to sleep feeling content.

O Allah (swt), send your peace and blessings on Imām Ali ar-Riḍā (ʿa), who was always pleased with You, and with whom You were always pleased as well.

ʿIlal ash-Sharāiʿ, Vol. 2, P. 237



IMAM AR-RIḌĀ (ʿA) THE CONTENT

Activity 3.3b: Story Review

Fill in the blanks.

1. Who did Byzantine ask about the title of Imām ar-Riḍā (ʿa)?

   _____

2. What does “ar-Riḍā” mean? _____

3. Who was the person who claimed to have given the Imām (ʿa) his title? Who really gave it to him?

   _____

   _____

4. The Prophet (ṣ) and the other Imāms (ʿa) are also content with what Allah (swt) has chosen for them, but Imām ar-Riḍā (ʿa) was given this title because

   _____

   _____

Lesson 3.4: Imām Muḥammad at-Taqī (ʿa)

Name:	Muḥammad (ʿa)
Title:	At-Taqī (The Pious) and Al-Jawād (The Generous)
Birth:	10th Rajab, 195 AH in Medina.
Father:	Imām ʿAlī ar-Riḍā (ʿa)
Mother:	Sabīkah
Shahādah:	29th Dhul Qaʿdah 220 AH
Buried:	Kāẓimayn, Baghdad

Birth

Imām Muḥammad al-Jawād (ʿa), also known as at-Taqī, was only 4 years old when the evil khalīfah Maʾmūn forced his father, Imām ar-Riḍā (ʿa), to leave Medina for Iran. Before Imām ar-Riḍā (ʿa) left, he told everyone that Imām Muḥammad at-Taqī (ʿa) would be the Imām after him. After Imām ar-Riḍā's shahādah, Imām at-Taqī (ʿa) became the Imām and took over all of the responsibilities when he was only 8 years old!

Imām at-Taqī (ʿa) and Maʾmūn

One day, when he was 5 years old, Imām at-Taqī (ʿa) was standing in the road when Maʾmūn and his army were passing by. All of the children ran away, but the Imām (ʿa) stayed. Maʾmūn stopped his army and asked the Imām (ʿa) why he was still standing there. The young Imām (ʿa) said that the road was wide enough for all of them and he had not done anything wrong.

Maʾmūn was shocked at this bold answer and asked him who he was.

When Maʾmūn found out this little boy was Imām Muḥammad at-Taqī (ʿa), he decided to test his knowledge, maybe to see if he was really a true Imām. Maʾmūn, who was hiding a tiny fish in his hand, asked the Imām (ʿa),

"Can you tell me what I have in my hand?"

The Imām (ʿa) replied:

"Allah (swt) has made tiny fish in the river. These fish are hunted by the kings, and the Imāms (ʿa) can tell the secrets."

Imāmah

Even though the Imām (ʿa) was very young, he was very intelligent and wise, just like the other Imāms. He was brave, patient, and very forgiving. He was famous for his kindness and generosity to guests, and he was always helping the poor, orphans, and needy people. He lived a simple life and worked hard to guide people to the right path. We will read a story about his generosity later.

The Imām (ʿa) tried to prepare the Muslims for the time when the 12th Imām (ʿaj) would come and have to be in hiding (ghaybah). He did this by training Muslims to ask questions and take advice from scholars who spend a lot of time studying the Qurʾān, ḥadīth, Islamic laws, and other subjects. When someone follows a scholar like this, it is called taqlīd.

Shahādah

After Maʾmūn died, Muʿtaṣim became the king and khalīfah. He was cruel and an enemy of the Ahul Bayt (ʿa). Even though Muʿtaṣim would ask the Imām (ʿa) for help in many different areas, such as Islamic rulings, he became jealous and scared of the Imām's popularity. Muʿtaṣim decided to poison the Imām (ʿa)! His wife, Umm Faḍl, gave him a poisoned drink, and the Imām (ʿa) was martyred when he was only 25 years old.

The Imām (ʿa) is buried next to his grandfather, Imām Mūsā al-Kāẓim (ʿa), in Kāẓimayn, Baghdad.

Activity 3.4a: Multiple Choice

Circle the correct answer.

1. Imām at-Taqī (ʿa) became the Imām when he was ____ years old.
   a. 8
   b. 13
   c. 25
   d. 40

2. The title "at-Taqī" means ____
   a. the Content
   b. the Truthful
   c. the One Who Swallows His Anger
   d. the Pious

3. What was Maʾmūn holding in his hand when he asked the young Imām at-Taqī (ʿa) to guess?
   a. a feather
   b. a fish
   c. a coin
   d. None of the above

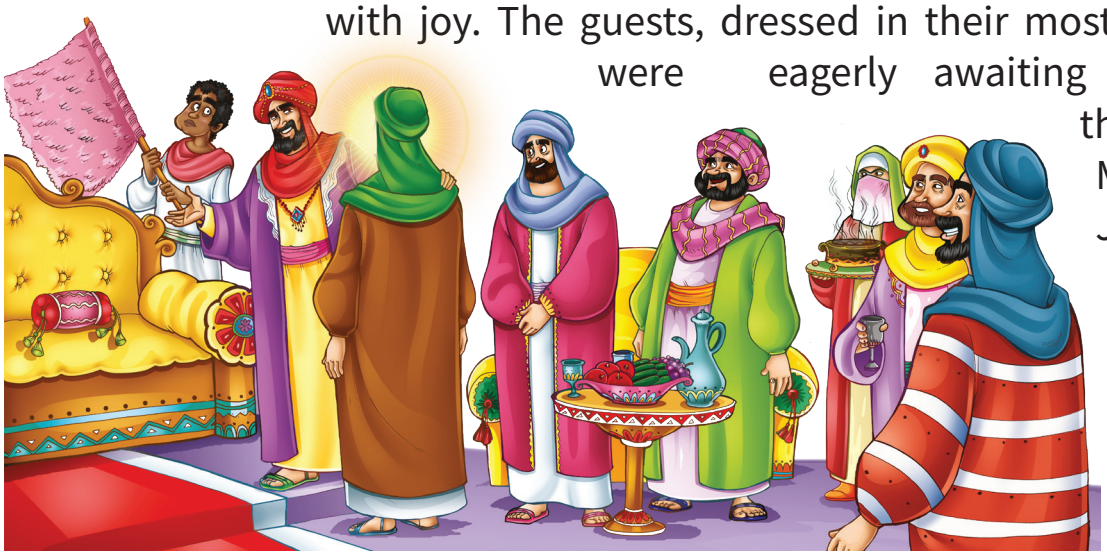
4. Imām at-Taqī (ʿa) was poisoned when he was ____ years old.
   a. 8
   b. 13
   c. 25
   d. 40

5. Imām at-Taqī (ʿa) is buried in _____ next to his _____.
   a. Mashhad; father
   b. Kaẓimayn; father
   c. Mashhad; grandfather
   d. Kaẓimayn; grandfather

Storytime 3.4: The Generous

Blessed names: Why Was He Named al-Jawād (ʿa)?

The wedding hall was decorated with silk curtains and expensive couches. Servants and maids walked around, serving the guests delicious foods and fancy drinks. The air was filled with the scent of a sweet perfume, and the room was buzzing with joy. The guests, dressed in their most beautiful clothes, were eagerly awaiting the entrance of the groom, Imām Muḥammad al-Jawād (ʿa).



Soon, Imām al-Jawād (ʿa) entered the lavish hall in simple clothing and with a serious face. Upon seeing him, Maʾmūn forced a smile as he ran forward to welcome him. He took the Imām's hand and led him to a beautiful couch.

On the other side of the beautiful golden curtain, the women sat around Maʾmūn's daughter, Um al-Faḍl, who would soon become Imām al-Jawād's wife.

While this may have looked like the perfect wedding, it was all just a clever trick by the evil caliph, Maʾmūn. You see, Maʾmūn forced Imām al-Jawād (ʿa) to marry his daughter so he could keep the Imām (ʿa) close to him and make sure that he didn't overthrow Maʾmūn's kingdom.

As the wedding ceremony began, the Imām (ʿa) sadly read his own aqd of nikāḥ. When the nikāḥ was finished, everyone began clapping loudly and happily, except the Imām (ʿa). You see, Imām al-Jawād (ʿa) knew that this wedding was all just part of Maʾmūn's evil plans.

However, no one else seemed to notice the sad look on the Imām's face.

Maʾmūn wanted everyone to think he was very generous, so he ordered the servants to bring out large plates filled with rice, meat, fruits, and desserts of all kinds. Once all the guests had eaten more than they could handle, Maʾmūn signaled for his servants to bring out the surprise gifts.

The servants, dressed in special uniforms, came from all corners of the room, holding trays filled with small golden boxes. They handed them to the excited guests, who couldn't wait to tear open the boxes and see what was inside!

Inside each box, there was a special note on which the caliph had written an "I owe you" note. These notes stated that the guests would receive either gold bars, silver coins, or even a house!

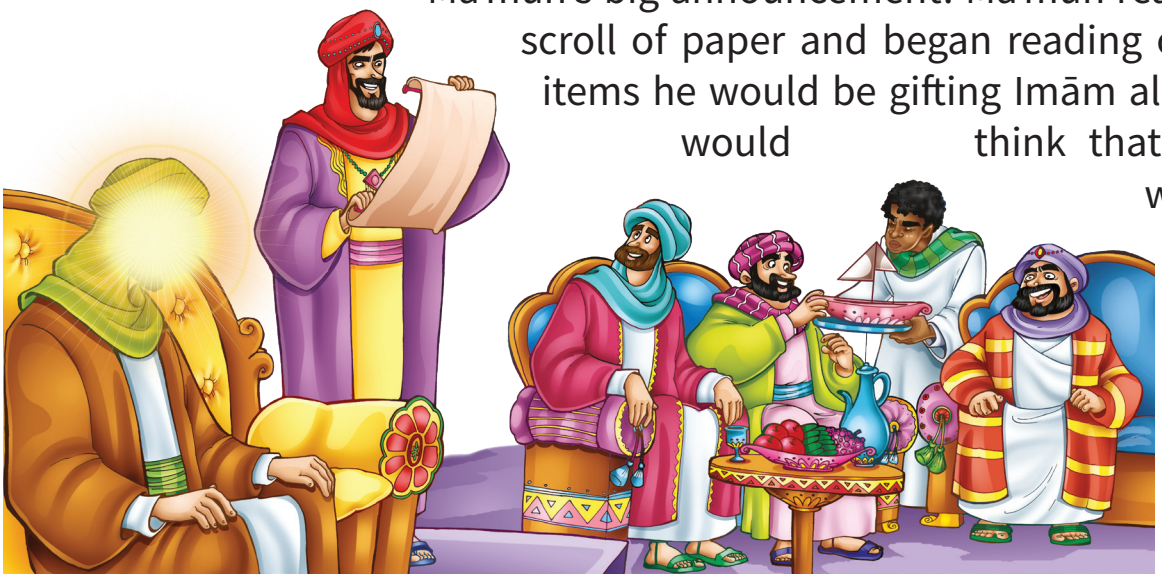
The guests couldn't believe their eyes and were overcome with excitement! However, everyone soon began wondering what was written on each other's papers, and some started to feel envious of others.

But before they could say anything, another set of servants came out, passing out bags of gold coins to each guest. Everyone became even happier and started

praising and thanking Maʾmūn, not knowing that he was doing all of this just to show off.

For a third time, another set of servants came out. This time, they were carrying plates shaped like boats with very expensive perfumes. Each guest sprayed themselves with the beautiful scents.

Just then, Maʾmūn called for everyone's attention. The guests fell silent, excited for Maʾmūn's big announcement! Maʾmūn reached for a long scroll of paper and began reading out loud all the items he would be gifting Imām al-Jawād (ʿa). You would think that the Imām (ʿa) would be thrilled with all the gifts he was getting, but Imām al-Jawād (ʿa) did not seem happy at all! He knew that Maʾmūn's intentions were not sincere. However, the guests were in awe over all the gifts he was to receive. After Maʾmūn finished speaking, the guests clapped joyfully, astonished at how generous Maʾmūn had been.



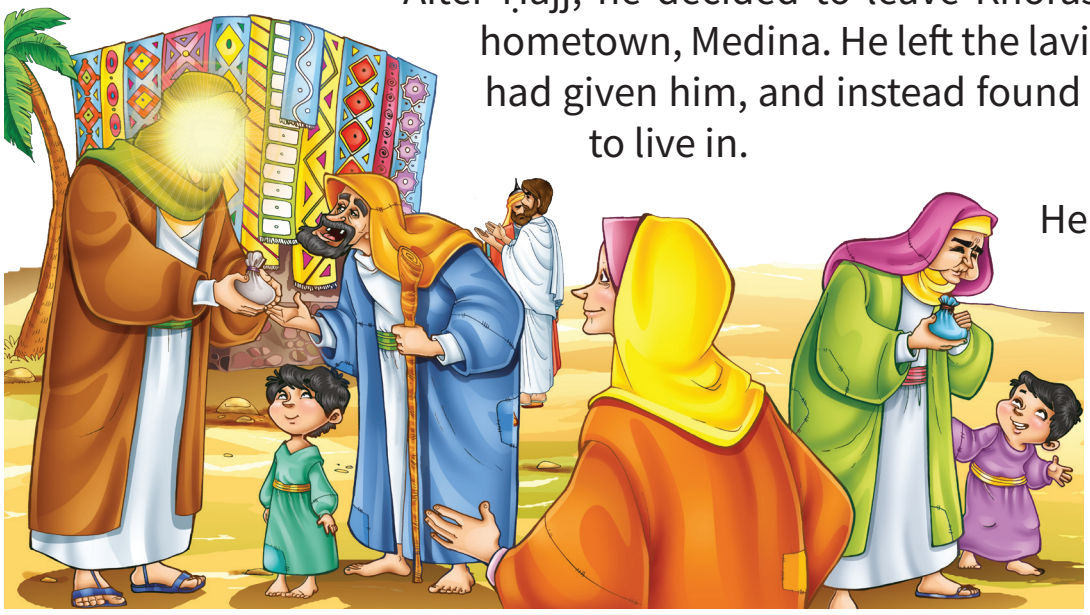
As the wedding came to an end, the guests clutched their gifts close to their chests and left the party feeling overjoyed with everything they had received.

How foolish the guests had been! You see, Maʾmūn's generosity was fake.

He had stolen most of his money and thought that by giving it away, the people would think he was a generous and kind caliph. He did not understand that real generosity is when someone gives out of their own belongings to the needy only for the sake of Allah (swt).

You see, it was really Imām al-Jawād (ʿa) who showed us what true generosity is. When the Imām (ʿa) went to Mecca, he took all of his wealth and divided it amongst the poor and needy.

After Ḥajj, he decided to leave Khorāsān and return to his hometown, Medina. He left the lavish castle that Maʾmūn had given him, and instead found a small, simple home to live in.



He was happier in this small home, where he spent all his time praying and showing kindness to others.

One day, some of Imām al-Jawād's companions from Khorāsān came to visit him. When they entered the Imām's simple house, they were shocked! The Imām's home in Khorāsān had been so much more grand and magnificent! It had everything you could imagine, but this house only had one simple carpet on the floor!

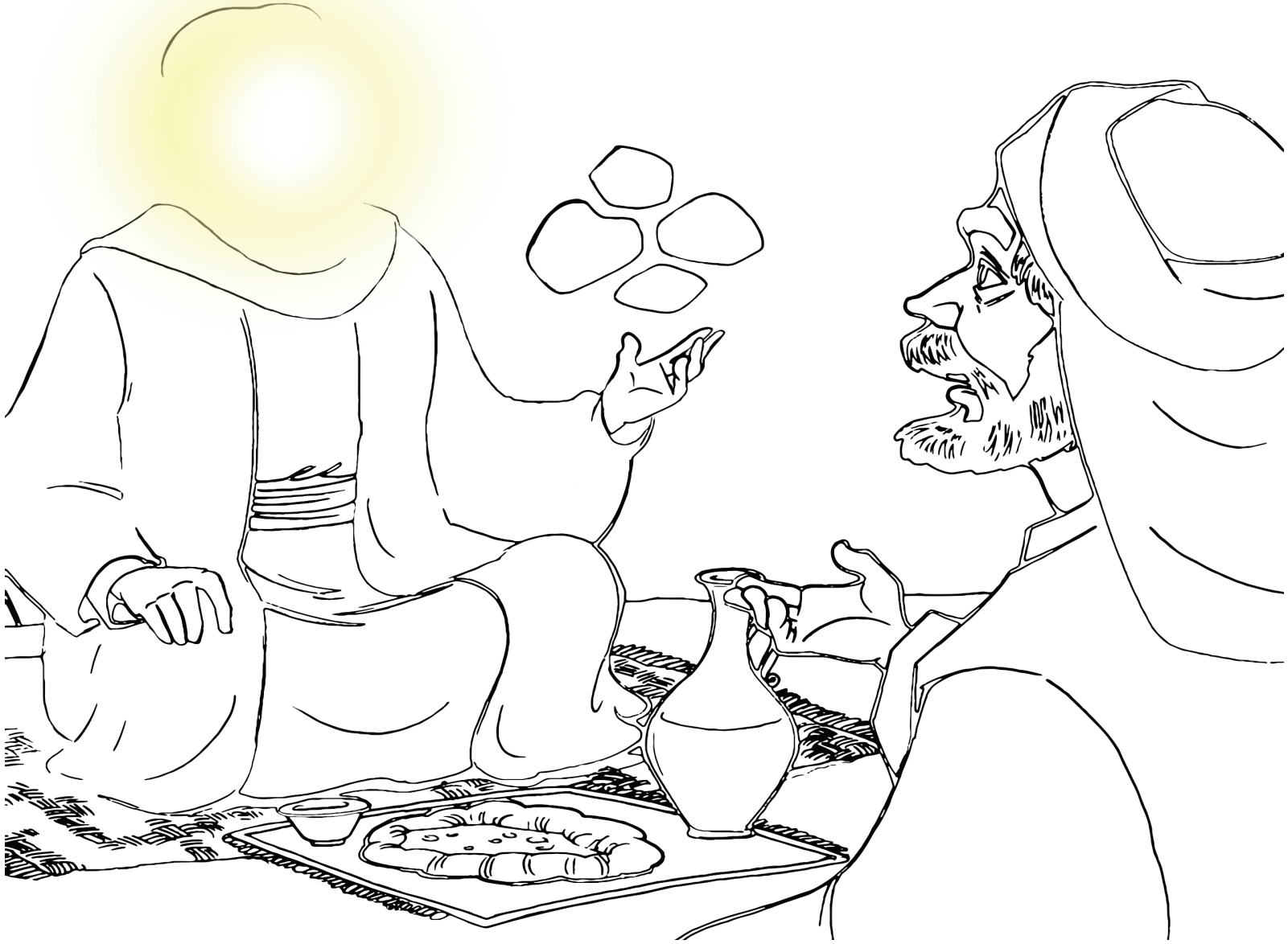
One of the companions decided to stay awhile longer, so the Imām (ʿa) invited him to join him for a meal. The companion was even more surprised when he saw the Imām (ʿa) eating plain bread and salt. Imām al-Jawād (ʿa) could see the shocked face of the companion and smiled at him. He said, "I love eating barley bread and salt in the city of the Rasūlullāh (ṣ) more than eating the most delicious and expensive food that Khorāsān has to offer."

So, you see, generosity is not a rich king, like Maʾmūn, giving gifts to show off. True generosity is when someone gives out of the things they love for the sake of Allah (swt)!

Imām al-Jawād (ʿa) had given away all of his wealth to the poor during the time of Ḥajj. Now, like most of the people of the town, he lived a very simple life. It was because of this generosity that he was given the title "al-Jawād, the generous." Imām al-Jawād (ʿa) gave up the lavish lifestyle he was offered, and instead chose to give his wealth to the poor and live a humble life for the sake of Allah (swt). How many of us think we could do the same?

O Allah (swt), for the sake of Imām al-Jawād (ʿa), give us all the tawfīq to be truly generous and give from those things which we love!

Biḥār al-Anwār, Vol. 50, P. 10



IMAM AL-JAWĀD (ʿA)
THE GENEROUS

Activity 3.4b: Story Review

Answer the questions from the story.

1. Why did Maʾmūn give the guests gifts and money?

   _____

   _____

2. What did Imām al-Jawād (ʿa) do with all of the money he was given?

   _____

3. What was Imām al-Jawād's house like in Medina?

   _____

4. What does "al-Jawād" mean? _____

Lesson 3.5: Imām ʿAlī an-Naqī al-Hādī (ʿa)

Name:	ʿAlī (ʿa)
Title:	An-Naqī (The Pure) and al-Hādī (The Guide)
Birth:	15th Dhul Ḥijjah, 212 AH in Medina
Father:	Imām Muḥammad al-Jawād (ʿa)
Mother:	Sumānah Khātūn
Shahādah:	3rd Rajab 254 AH
Buried:	Sāmarrah, Iraq

Birth

Imām ʿAlī al-Hādī (ʿa), also known as an-Naqī (ʿa), was only 8 years old when his father was martyred. So just like his father, he also became an Imām with all of the responsibilities when he was just a child.

Imām ʿAlī an-Naqī (ʿa) and Junādī

When the Imām (ʿa) was still a little boy, the evil khalīfah wrote a letter to the governor of Medina and asked him to send the young Imām (ʿa) to a teacher called Junādī for tutoring. Junādī was an old man who was an enemy of the Ahul Bayt (ʿa). The evil khalīfah wanted Junādī to try and teach the Imām (ʿa) wrong things, but he forgot that the Imāms (ʿa) are taught by Allah (swt)! After a few months, when the khalīfah asked Junādī how his plan was working, Junādī said:

"I am the student, and he is the teacher. Now I know what knowledge is. Everything I know is because of this young Imām (ʿa)!"

The khalīfah became furious that his plan did not work. The Imām (ʿa) even guided Junādī. His title, "al-Hādī," means the Guide. We will read another story about his guidance after this!

Rulers During the Time of the Imām

The young Imām (ʿa) lived in a time when many evil kings and khalīfahs ruled.

- Maʾmūn
- Muʿtaṣim
- Wāthiq Billāh: Even though he was an evil king, the Imām (ʿa) and his Shīʿah were allowed to live peacefully during his rule.
- Mutawakkil: He was an evil khalīfah who used to have parties with music and other ḥarām activities.
- Muntaṣir
- Muṣtaʿīm Billāh
- Muʿtaz Billāh.

Mutawakkil forced the Imām (ʿa) to leave Medina and go to Sāmarrah, where he put the Imām (ʿa) in jail. Even though Mutawakkil was evil and mean, the Imām (ʿa) would help him whenever he requested. Once, Mutawakkil was suffering from a serious illness, and his doctors said he would die soon. Mutawakkil's mother asked the Imām (ʿa) for help. The Imām (ʿa) told her about a cream that cured his sickness!

Imāmah

Imām ʿAlī an-Naqī (ʿa) was an Imām for a very long time—34 years! But of those 34 years, he was free for 17 years and in jail for 17 years!

Shahādah

The evil king Muʿtaz poisoned Imām an-Naqī (ʿa). His son, Imām Ḥasan al-ʿAskarī (ʿa), led the funeral prayers, and he was buried in Sāmarrah. He was only 42 years when he died.

Activity 3.5a: Multiple Choice

Circle the correct answer.

1. Imām an-Naqī (ʿa) became the Imām when he was ____ years old.
   a. 10
   b. 9
   c. 8
   d. 7

2. The evil khalīfah Muʿtaṣim sent ____ to teach the young Imām an-Naqī (ʿa).
   a. Junādī
   b. Mutawakkil
   c. Muʿtaz
   d. None of the above

3. "an-Naqī" means ____.
   a. the Guide
   b. the Pure
   c. the Generous
   d. None of the above

4. Imām an-Naqī (ʿa) was the Imām for ____ years.
   a. 25
   b. 10
   c. 42
   d. 34

5. Imām an-Naqī (ʿa) was poisoned by _____.
   a. Junādī
   b. Mutawakkil
   c. Muʿtaz
   d. None of the above

Storytime 3.5: The Guide

Blessed names: Why Was He Named al-Hādī (ʿa)?

The large caliph sat on his grand throne, drinking from a goblet of wine. Soldiers in matching uniforms surrounded him, guarding his palace.

The caliph's trusted vizier, a corrupt man, leaned in and whispered into his ear, "Mutawakkil, my master, I have heard that there are weapons and money — lots of money — in Imām al-Hādī's house! He is definitely planning something against you!"

Mutawakkil, the evil caliph of Sāmarrāʾ, became very upset! He pounded his fist against the throne, and shouted to the commander of his army, "Go to the house of Imām al-Hādī (ʿa) right this instant! Search his home, and bring me all of his coins and weapons! Leave nothing untouched or unturned; I want everything he has! Bring it all back!"

The vizier laughed under his breath, happy to see the mischief he had caused. The commander, however, was worried. "B-but my master, it's the middle of the night!"

Mutawakkil replied, "Don't you dare question me! Do as I say! Go now!" The commander and his soldiers bowed and left to search the Imām's house and capture him. Mutawakkil returned to his throne and murmured, "He is trying to keep money from me? Ha! We'll see about that!" He then tipped back his goblet and took a big gulp.

The caliph's soldiers rushed to invade the house of Imām al-Hādī (ʿa). One of the soldiers even climbed on top of the Imām's house, but because it was very dark, he could not see anything below him. When he tried to come down, he realized it was too dark and was afraid he would fall!

Suddenly, he heard a kind voice coming from inside the house, "Wait, young man, wait! Let me bring you a lantern." The voice belonged to Imām al-Hādī (ʿa). He had heard stomping and voices outside his home while he was offering his night prayers and duʿās.

With the light from the lantern, the soldier was able to jump down safely and barge into the Imām's home with the rest of the army. The soldiers searched the entire house, but only found a small bag of coins and an old sword. However, the soldiers still arrested the Imām (ʿa) and took him to the palace.

Back in the palace, the vizier was laughing, happy to see Imām al-Hādī (ʿa) arrested. The commander came forward and handed Mutawakkil the old sword and bag of coins.

"My master, this is all we found" he said.

When his eyes fell on the bag of coins, the caliph noticed a familiar stamp on it. It was the special stamp that belonged to his mother.

He turned towards the Imām (ʿa) and demanded, “Where did you get these coins from?! This bag belongs to my mother! Did you steal this from her?!”

Mutawakkil ordered that his mother be brought to the court immediately, even though it was the middle of the night.

When Mutawakkil’s mother entered the court, he immediately asked her why Imām al-Hādī (ʿa) had her coins.

She softly replied, “Remember that time when you were very sick? I made a promise to Allah (swt) that if you got better, I would give 10,000 gold coins to the Imām (ʿa). Alḥamdulillāh, you got better, and I gave Imām al-Hādī (ʿa) the coins as promised.”

By now, Mutawakkil had become very angry!

He turned to his vizier and whispered, “You told me he had gathered lots of money and weapons to use against me! What happened?! Where are they?” The vizier hung his head in shame and embarrassment.

The caliph didn't want to show that he was defeated. He quickly drank the rest of his wine and filled up his cup again. He rose from his throne and stumbled towards the Imām (ʿa). He chuckled and handed him his wine glass, "Here, drink this! I invite you to stay and join my party. Have fun and be happy just like the rest of us!"

The Imām (ʿa) was very upset by the caliph's actions. He firmly replied, "Never! I swear by Allah (swt) that my entire body, even my flesh and blood, find alcohol disgusting."

Upon hearing these words, Mutawakkil's face turned red. He tried embarrassing the Imām (ʿa) again by teasing him. In a mocking voice, he said, "Okay, if you do not want to drink, then why don't you sing for us instead?"

When the Imām (ʿa) did not respond, Mutwakkil continued taunting him, "Come on, what's the problem? Let's hear it now!"

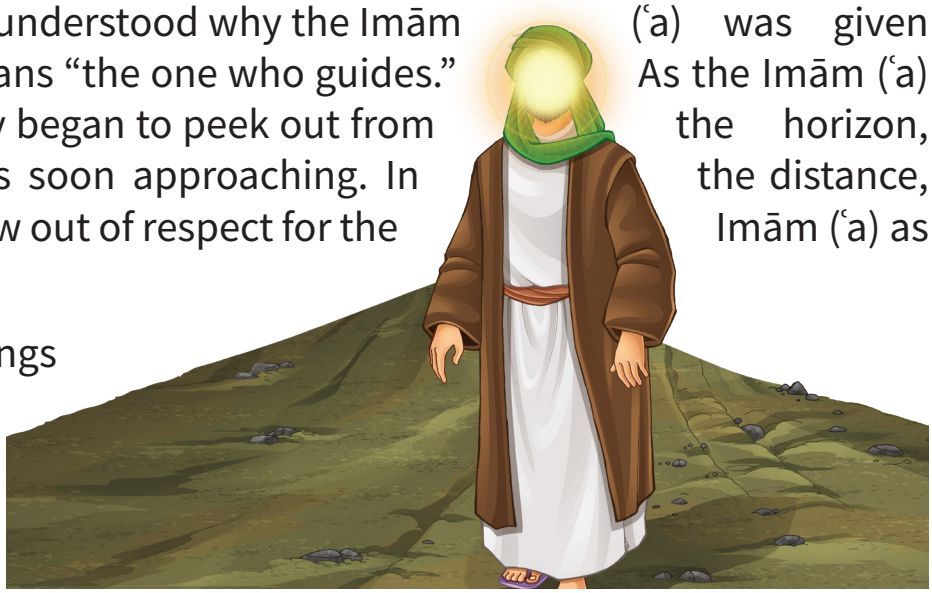
The Imām (ʿa) looked around and noticed that everyone around him was drinking wine and laughing. He felt sad seeing this kind of behavior from people who called themselves Muslims.

Finally, he said, "Believers do not sing the type of songs that you like to hear, but I will recite a poem instead to remind you of Allah (swt), your Creator."

The Imām (ʿa) began reciting, “They build forts on top of mountains; strong men guard these forts, but there is no point. Their power and greatness will soon disappear. In the end, they will all die and fall into their graves. When they are buried, voices will call out, ‘Now where are your palaces and crowns? Where are the castles and forts to protect you now?’ How long they ate and drank! But after eating for so long, they themselves were...eaten!”

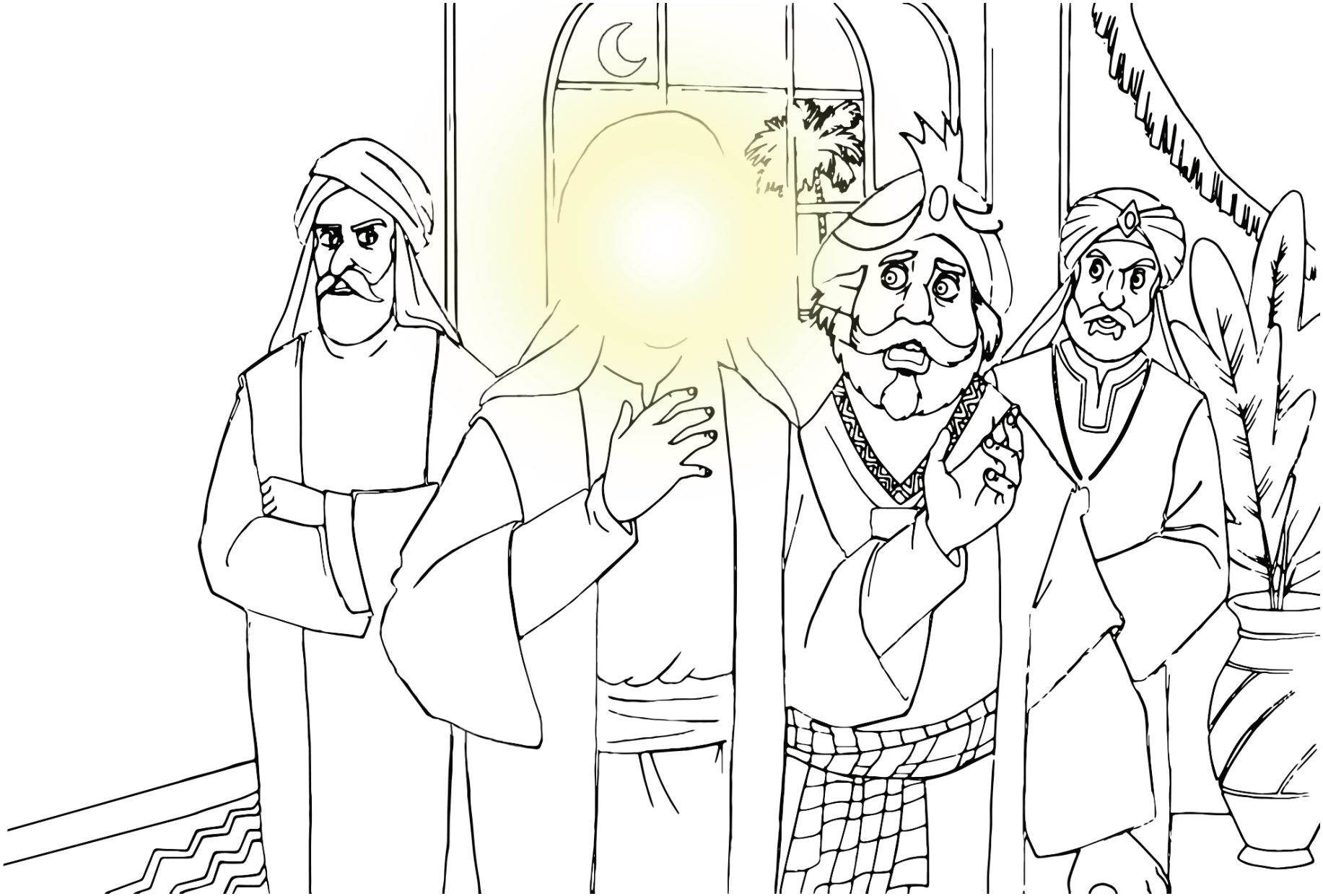
Everyone suddenly fell silent. Mutawakkil dropped his goblet, spilling his drink all over the carpet. His face turned pale and he was speechless. Moved by Imām al-Hādī’s words, everyone around him began sobbing. They felt very sorry for their actions. You see, the Imām (ʿa) guided them by showing them what they were doing was wrong!

Mutawakkil returned the items to the Imām (ʿa) and allowed him to return home. Everyone now understood why the Imām (ʿa) was given the title “al-Hādī,” which means “the one who guides.” As the Imām (ʿa) walked home, the sun slowly began to peek out from the horizon, indicating that morning was soon approaching. In the distance, the palm trees seemed to bow out of respect for the Imām (ʿa) as he passed by.



May Allah’s peace and blessings be upon Imām ʿAlī al-Hādī (ʿa), the one who guides us all to the right path.

Biḥār al-Anwār, Vol. 50, P. 211



IMAM AL-HĀDĪ (ʿA)
THE GUIDE

Activity 3.5b: Story Review

Answer the questions from the story.

1. Why did Mutawakkil send his men to search Imām al-Hādī's house in the middle of the night?

   _____

   _____

2. Whose stamp was on the bag of coins found at Imām al-Hādī's house?

   _____

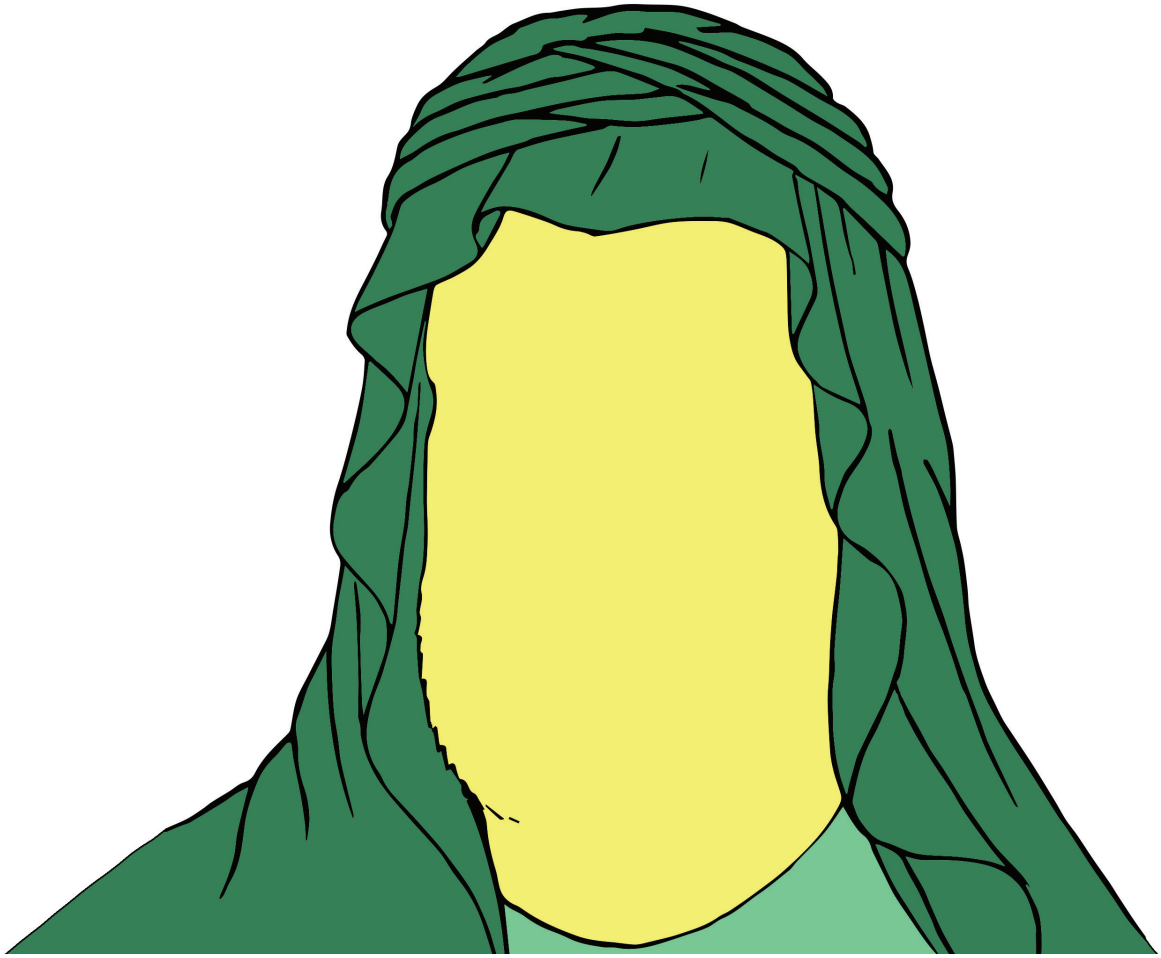
3. Why did the Imām (ʿa) receive 10,000 gold coins?

   _____

   _____

4. What does "al-Hādī" mean? _____.

Lesson 3.6: Imām Ḥasan Al-ʿAskarī (ʿa)



Name:	Ḥasan (ʿa)
Title:	Al-ʿAskarī (The Soldier)
Birth:	8th Rabīʿ al-Ākhir, 232 AH in Medina
Father:	Imām ʿAlī an-Naqī (ʿa)
Mother:	Sawsan
Shahādah:	8th Rabīʿ al-Awwal 260 AH
Buried:	Sāmarrah, Iraq

Birth and Childhood

When our 11th Imām (ʿa) was born, his father named him Ḥasan (ʿa). This was the name the Prophet (ṣ) had chosen for him even before he was born! His mother's name was Sawsan.

Imām al-ʿAskarī (ʿa) was 22 years old when his father was martyred and became the Imām (ʿa) of his time. He was the Imām for only 6 years.

The rulers during the time of Imām Ḥasan al-ʿAskarī (ʿa) knew that there would only be 12 Imāms (ʿa) and that the 12th Imām (ʿaj) would take control of the entire world. Imām Ḥasan al-ʿAskarī (ʿa) was the 11th Imām (ʿa), so the rulers were getting worried.

In order to stop the 12th Imām (ʿaj) from being born, the evil rulers kept Imām Ḥasan al-ʿAskarī (ʿa) in jail for most of his life. This was their plan, but Allah (swt) also had a plan, and Allah (swt) is the Best Planner. With Allah's power, the 12th Imām (ʿaj) would be born!

The Imām's Great Akhlāq

Even the enemies of the Imām (ʿa) could not deny that the Imām had wonderful akhlāq. One of the king's workers said, "I have not seen anybody in Sāmarrah from the family of Banī Hāshim more pious than Imām Ḥasan al-ʿAskarī (ʿa). If we ever need a new khalīfah one day, no one except Ḥasan al-ʿAskarī (ʿa) is good enough to be king."

Then, he said, "One day, Ḥasan al-ʿAskarī (ʿa) came to my father. Even though my father was his enemy, he got up in respect and kissed his hand and made him sit in his seat! Then, my father sat like a student in front of the teacher, listening closely to what he would say!"

The Imām (ʿa) was also very generous. Abū Yūsuf says, "One day, I lost everything and did not even have enough money to take care of my children. We were all very hungry and sad. I went to the king many times and asked for help, but they didn't help me, even though I was related to them. Then, I went to Imām Ḥasan al-ʿAskarī (ʿa) and told him my problems. He gave me 400 dinars and told me to use it to help my family!"

Even though this great Imām (ʿa) was in prison for 6 years and faced many problems and hardships, he always greeted people with a smile.

The Imām's Miracle

One year, there was a severe drought in Sāmarrah. Because there was not enough rain, farms, animals and people were very thirsty. One of the Christian priests prayed, and all of a sudden it started raining! The Muslims were confused and started wondering if their

religion was the right one. Muʿtamid, the evil king, did not know how to answer the people, so he asked Imām Ḥasan al-ʿAskarī (ʿa) for help.

The Imām (ʿa) asked the priest to open his hand, and everyone saw a bone! This bone was connected to a Prophet, and because of it, the prayer of the priest was being answered. The Muslims were very happy, and Muʿtamid had no choice but to let the Imām (ʿa) go free from jail.

Imām's Definition of a Muʾmin (Believer)

One day, someone asked the Imām (ʿa), "What are the signs of a muʾmin?"

The Imām (ʿa) replied:

- Someone who prays 51 rakaʿāt every day (wājib ṣalāh and nāfilah).
- Someone who does sajdah on the mohr (turbah) from Karbalāʾ (Turbat al-Ḥusayniyyah).
- Someone who wears an ʿaqīq ring on their right hand.
- Someone who recites "Bismillāh" loudly in ṣalāh.
- Someone who recites the ziyārat of Imām Ḥusayn (ʿa) on the 40th day after his shahādah (known as Ziyarat Arbaʿīn).

Shahādah

Muʿtamid was very jealous of the Imām's popularity, and that is why he tried to have him killed many times. One day, he sent a poisoned drink to the Imām (ʿa), which killed him (ʿa). He was only 28 years old. Our 12th Imām (ʿaj) led the funeral prayers. This was the first time many of the Shīʿah saw Imām al-Mahdī (ʿaj) even though he was already five years old! Imām Ḥasan al-ʿAskarī (ʿa) is buried beside his father in Sāmarrah. His title, "al-ʿAskarī," has a special meaning, which we will read about next!

Activity 3.6a: Multiple Choice

Circle the correct answer.

1. Imām al-ʿAskarī's mother was ____.
   a. Sawsan
   b. Sabīkah
   c. Najmah Khātūn
   d. None of the above

2. A muʾmin is a person who does sajdah on a mohr (turbah) from ___ during ṣalāh.
   a. Wood
   b. Plastic
   c. Karbalāʾ
   d. None of the above

3. A muʾmin recites ____ loudly in ṣalāh.
   a. MashāʾAllāh
   b. Bismillāh
   c. Alḥamdulillāh
   d. None of the above

4. Imām al-ʿAskarī (ʿa) is buried in _____.
   a. Kāẓimayn
   b. Sāmarrah
   c. Mashhad
   d. Medina

5. Imām al-ʿAskarī (ʿa) had one son, _____, who will fill the world with peace.
   a. Imām al-Kāẓim (ʿa)
   b. Imām al-Jawād (ʿa)
   c. Imām al-Mahdī (ʿaj)
   d. None of the above

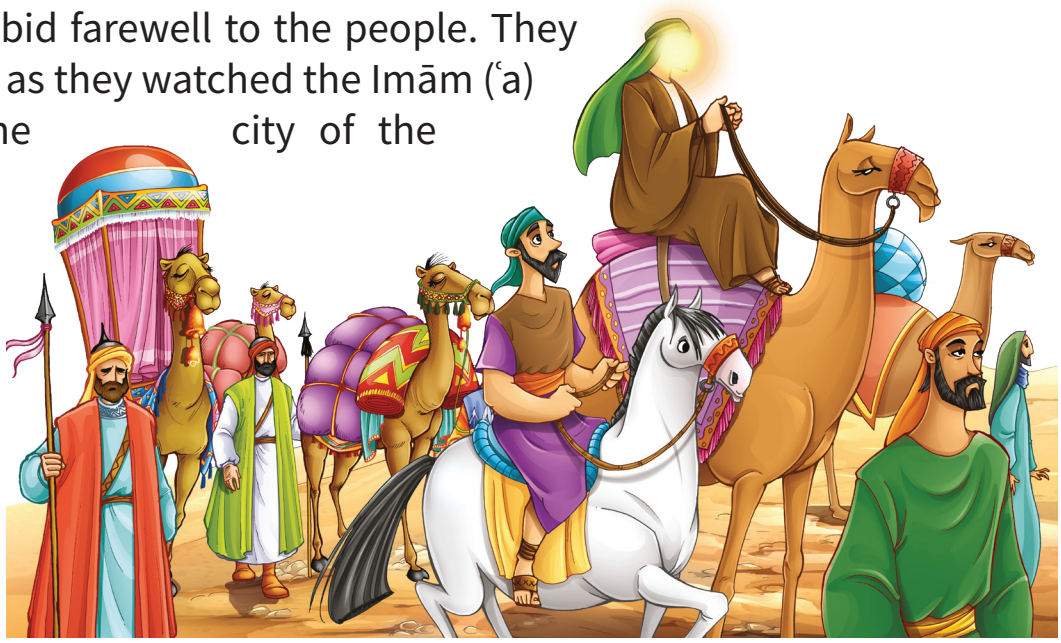
Storytime 3.6: The Soldier

Blessed names: Why Was He Named al-ʿAskarī (ʿa)?

It was a hot day in the desert of Medina. The commander watched the caravan and waited until the last few people had mounted onto their camels.

He then rode his horse around the caravan to make sure all the luggage was packed and safely fastened to the camels. People from all the surrounding villages gathered around to say their last tearful goodbyes.

Imām ʿAlī al-Hādī (ʿa) bid farewell to the people. They began to cry and wail as they watched the Imām (ʿa) and his family leave the city of the Prophet (ṣ).



You see, the evil caliph of the time had ordered the tenth Imām (ʿa), along with his family, to move to the city of Sāmarrāʾ in Iraq.

He had purposely chosen this area for the Imām (ʿa) so that he could keep a close eye on him. He was worried that he might lose his power if the Imām (ʿa) had too many supporters, so he wanted to keep him away from his followers and companions.

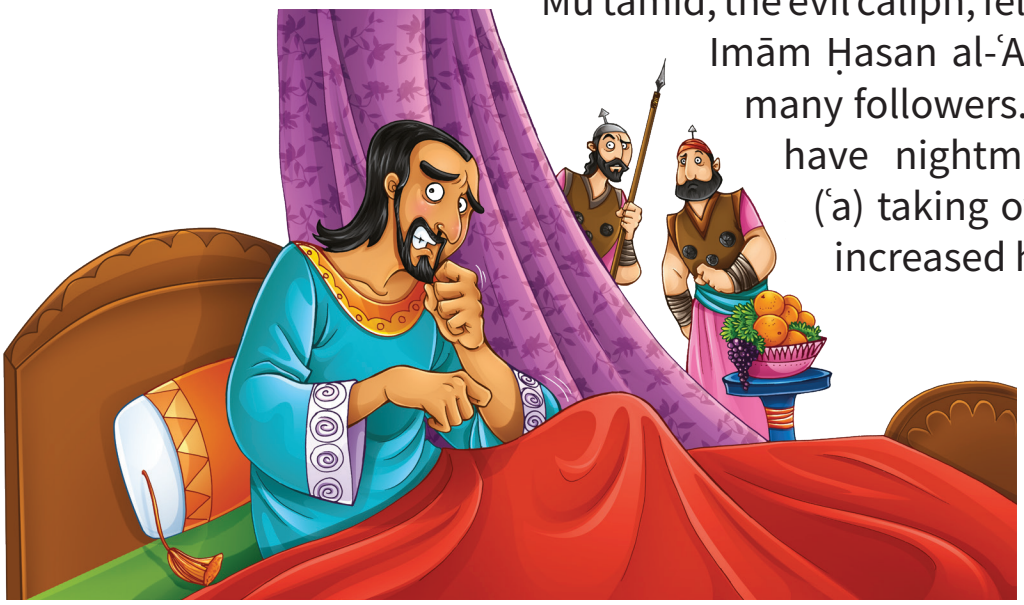
After a very long and tiring journey, the Imām (ʿa) and his family finally reached Sāmarrāʾ safely. Imām al-Hādī (ʿa) got down from his camel and walked towards his new home with his young son, Imām Ḥasan al-ʿAskarī (ʿa).

The home that was chosen for the Imām (ʿa) and his family was located on an army base. The area was called ʿAskar which means "army," and was surrounded by many homes of soldiers and commanders.

Imām Ḥasan al-ʿAskarī (ʿa) grew up in the area of ʿAskar. Life at the army base was difficult, especially for children. Often times, the loud noises of the horses and soldiers would startle them and keep them awake all night.

His house was like a prison. From behind the bars attached to his windows, all he would see were large soldiers with scary weapons. The children couldn't even play outside because it was so dangerous!

When Imām Ḥasan al-ʿAskarī (ʿa) became a young man, the evil caliph martyred his father, Imām ʿAlī al-Hādī (ʿa). Now, Imām Ḥasan al-ʿAskarī (ʿa) had become the eleventh Imām (ʿa).



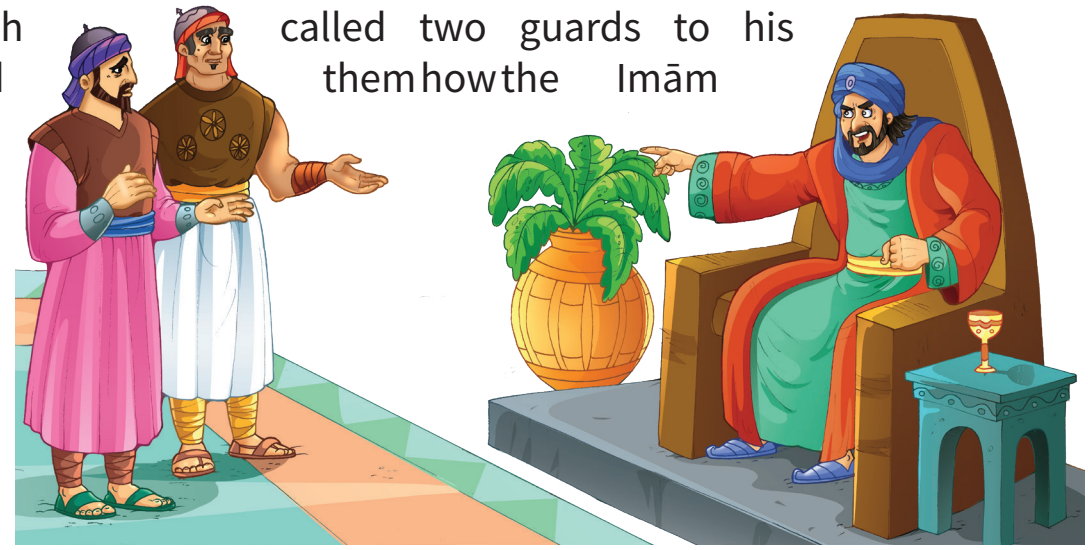
Muʿtamid, the evil caliph, felt very scared because of Imām Ḥasan al-ʿAskarī's strong faith and many followers. The caliph would even have nightmares about the Imām (ʿa) taking over his kingdom, which increased his fear even more!

No matter how many soldiers he sent over to watch Imām al-ʿAskarī (ʿa), they would all become his faithful followers.

The evil caliph could not take it anymore! He wanted the Imām (ʿa) to be imprisoned at once! So, on a very still night, he ordered his soldiers to invade the Imām's home and put him in a very dark, frightening jail cell.

Despite these hardships, Imām Ḥasan al-ʿAskarī (ʿa) spent his days and nights worshiping Allah (swt). The evil caliph often sent his most heartless guards to the prison to bother and torture the Imām. However, as time passed, the guards would begin feeling guilty about how they were treating the kind and gentle Imām (ʿa).

One day, the caliph called two guards to his palace. He asked them how the Imām (ʿa) was doing in prison. The two guards were very ashamed of what they were doing to the Imām (ʿa) and said, “What can we say about a man who fasts during the day and prays all night? He spends his entire day and night worshiping Allah (swt). When we hear him talking to Allah (swt), tears come to our eyes, and we are unable to harm him.” Angered, the caliph ordered new soldiers to go torture and bother the Imām (ʿa).



However, anyone who would go to the prison and try to bother the Imām (ʿa) would also fall in love with him and his akhlāq and not be able to hurt him.

The caliph could not take it anymore, so he put the Imām (ʿa) under house arrest in ʿAskar.

Imām Ḥasan al-ʿAskarī (ʿa) spent most of his years in the area of ʿAskar which is why he is called “al-ʿAskarī, the soldier.” Even though he was surrounded by many other soldiers, he was the one true soldier, since he only obeyed Allah (swt).

Did you know that the Prophet (ṣ) and Imāms (ʿa) had told their companions about this title years before Imām Ḥasan al-ʿAskarī (ʿa) was even born or moved to ʿAskar? This is because the title was given to him by Allah (swt)!

Even though Imām al-ʿAskarī (ʿa) spent most of his life in prison or under house arrest, his followers and companions continued to grow over the years.

Finally, the caliph had had enough! He realized that too many people loved the Imām (ʿa), so he decided to kill him! The caliph ordered someone to poison our beloved Imām al-ʿAskarī (ʿa), making him a shahīd, or martyr, at the young age of 28. The Imamate was then transferred to his five-year-old son, Imām al-Mahdī (ʿaj), the twelfth and final Imām.

May Allah (swt) send His peace and blessings upon our beloved Imām Ḥasan al-ʿAskarī (ʿa), who was a true soldier of Allah (swt).

ʿIlal ash-Sharāiʿ, Vol. 1, P. 241

Kashf al-Asrār wa ʿUddat al-Abrār, Vol. 3, P. 290

IMAM ḤASAN AL-ʿASKARĪ (ʿA)
THE SOLDIER

Activity 3.6b: Story Review

Answer the questions from the story.

1. Where were the 10th Imām (ʿa) and his family forced to live?

   _____

2. What does “al-ʿAskarī” mean? _____

3. Even though Imām al-ʿAskarī (ʿa) spent most of his life _____ or _____, his followers and companions continued to grow over the years.

4. How old was Imām al-ʿAskarī (ʿa) when he was shahīd? _____

Lesson 3.7: Imām Muḥammad al-Mahdī (ʿaj)

Name: Muḥammad

Title: Al-Mahdī (The Guided One)

Al-Ḥujjah (Proof of Allah (swt))

Al-Muntaẓar (One who awaits the orders of Allah (swt))

Al-Muntaẓir (One who is awaited)

Ṣāḥib az-Zamān (Master of the Time)

Al-Qāʾim (The Present One)

Birth: Friday, 15th Shaʿbān 255 AH in Sāmarrah

Father: Imām Ḥasan al-ʿAskarī (ʿa)

Mother: Narjis Khātūn

Birth

Imām al-Mahdī (ʿaj) was born in Sāmarrah at dawn on Friday, the 15th of Shaʿbān, 255 AH in his father's house. His father was Imām Ḥasan al-ʿAskarī (ʿa), and his mother was Narjis Khātūn. Before she became Muslim, she was the granddaughter of a Roman emperor, and her name was Malīkah.

Allah (swt) granted Imām al-Mahdī (ʿaj) wisdom and excellence at birth. Like Prophets ʿĪsā (ʿa) and Yaḥyā (ʿa), he used to speak to people when he was only a baby and recite verses of the Noble Qurʾān!

The Imām (ʿaj) was born during the time of the evil ʿAbbāsid khalīfah, Muʿtamid. He had guards watching his house all the time so they could try and kill him, but Allah (swt) protected him!

During his childhood, his father never used to let him stay in one place in the house. He used to move him to a different location every so often, so that Muʿtamid would not know he had been born! Imām Ḥasan al-ʿAskarī (ʿa) only let a few trusted companions know the secret of his son and told them that he would be the next Imām.

When Imām Ḥasan al-ʿAskarī (ʿa) died, Imām al-Mahdī (ʿaj) suddenly appeared, and everyone was shocked to see him! He was already 5 years old, and most people had never seen him. Imām al-Mahdī (ʿaj) led the funeral prayers and then disappeared.

Muʿtamid found out that the prayers had been led by a young boy who was so pure it was like his face was shining like the full moon. He immediately knew that he had failed in his plan, and despite all his efforts, the next Imām (ʿaj) had been born.

This fact frightened him because he knew of the ḥadīth of the Noble Prophet (ṣ) that the 12th Imām (ʿaj) would be the one who would fill the earth with peace and justice in the same way as it will have been filled with cruelty and injustice. Muʿtamid was an unjust king, so he tried harder to find the Imām (ʿaj) so he could kill him, but Allah (swt) protected His Ḥujjah (ʿaj), who inshāʾAllāh will bring peace to the world.

There have been two types of ghaybah, or occultation (the time the Imām (ʿaj) is hidden). The first was known as ghaybat aṣ-ṣughrā (the short occultation) in which Imām al-Mahdī (ʿaj) was not seen by his followers, but he used to answer their questions through his four deputies (representatives).

After nearly 70 years, the period of ghaybat aṣ-ṣughrā ended with the death of his fourth deputy, and the period of ghaybat al-kubrā (the long occultation) began. This is the time we are living in today. The Imām (ʿaj) is guided by Allah (swt), and he will guide us inshāʾAllāh. Read the story to find out why his title is "al-Mahdī," the Guided One!

Activity 3.7a: Multiple Choice

Circle the correct answer.

1. Imām al-Mahdī (ʿaj) was born on ____, 255 AH
   a. 11th Dhul Qaʿdah
   b. 3rd Shaʿbān
   c. 13th Rajab
   d. 15th Shaʿbān

2. Even as a baby, Imām al-Mahdī (ʿaj) could speak to people, just like ___ and ____.
   a. Prophet Mūsā; Prophet Yaḥyā
   b. Prophet ʿĪsā; Prophet Hārūn
   c. Prophet ʿĪsā; Prophet Yaḥyā
   d. Prophet Hārūn; Prophet Yaḥyā

3. Imām al-Mahdī (ʿaj) was only ___ years old when his father died.
   a. 5
   b. 7
   c. 10
   d. 14

4. “Al-Ḥujjah” means ___.
   a. The Proof of Allah (swt)
   b. The Present One
   c. The Guided One
   d. None of the above

5. Occultation, or the time the Imām (ʿaj) is hidden, is known as ___.
   a. Wilādah
   b. ʿAdālah
   c. Ṣalāh
   d. Ghaybah

Storyime 3.7: The Guided One

Blessed names: Why Was He Named al-Mahdī (ʿaj)?

It was a hot summer day in the city of Medina. Jābir, an old friend of the Prophet (ṣ), sat on a ledge, the sun shining brightly over him.

He smiled joyfully because just like Rasūlullāh (ṣ) had promised, he had the honor of meeting the fifth Imām, Imām Muḥammad al-Bāqir (ʿa).

As he watched the young Imām (ʿa) gently help a bird with a broken wing, he thanked Allah (swt) for allowing him to be in the presence of a future Imām.

As the young Imām (ʿa) headed inside to bandage the bird, a man began wandering through the streets. He was asking everyone, "Where can I find Jābir?"

The villagers led the man to the house of Imām as-Sajjād (ʿa), where Jābir was sitting outside. He quickly walked up to Jābir and greeted him "Salāmun ʿakaykum!"

Jābir replied, "Wa ʿalaykum salām," and watched as the mysterious man tried to catch his breath.

The man said, "Dear Jābir, I have been searching for you all over the city! I have so many questions, and I was told you are a knowledgeable companion of the Prophet (ṣ) and Imāms (ʿa)."

Jābir happily answered as many questions as he could, using the knowledge he

had gained from the Prophet (ṣ) and the Imāms (ʿa). Finally, the man asked a question to which Jābir didn't know the answer!

The curious man asked, "Why is the last Imām (ʿaj) named 'al-Mahdī?'"

As Jābir pondered over this question, the man spotted the young Imām al-Bāqir (ʿa) coming back out of his home. Both he and Jābir rushed to the Imām (ʿa) and gave him their salām.

Jābir and the man knew this was a good opportunity to get their question answered, so the man again asked, "O my Imām (ʿa), why will the last Imām (ʿaj) be given the title 'al-Mahdī?'"

Imām al-Bāqir (ʿa) smiled and answered, "He will be named 'al-Mahdī,' meaning 'the one who is guided by Allah (swt).' He will use his guidance to guide people, even during times when no one will be able to see him. His presence with be like the sun's, which shines even when it is hidden behind the clouds."

The man found this answer to be very interesting.

The Imām (ʿa) continued, “He will bring out the original heavenly books from a cave and guide people of each religion through their own books: the Jews through the Torah, the Christians through the Bible, and the Muslims through the Qurʾān.”

The mysterious man begged the Imām (ʿa), “Please tell me more, O my dear Imām (ʿa)!”

The young Imām (ʿa) continued, “All the treasures of the world will belong to the Imām (ʿaj), and he will decide how to spend them.”

The man was now bursting with love for Imām al-Mahdī (ʿaj) and so he pleaded, “My knowledge is so limited! Please tell me more about my beloved Imām al-Mahdī (ʿaj)!”

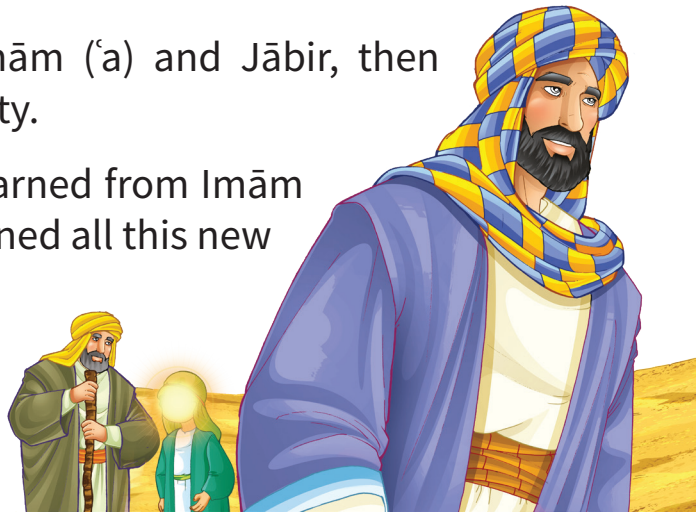
Imām al-Bāqir (ʿa) continued, “He will help make peace between people who are fighting and put a stop to evil, such as killing and stealing. Allah (swt) will allow him to rule the world like no one before him ever has!”

The man gazed at Imām al-Bāqir (ʿa) in wonder. Even Jābir was amazed at what the young Imām (ʿa) had just taught them about Imām al-Mahdī (ʿaj)!

The mysterious man had finally found the answers to his questions and thanked the young Imām (ʿa). He bowed down and kissed the Imām’s hand out of respect. He also thanked Jābir for answering all his previous questions.

The man politely bid farewell to the Imām (ʿa) and Jābir, then disappeared into the busy streets of the city.

Jābir thought hard about what he had learned from Imām al-Bāqir (ʿa). He felt overjoyed to have learned all this new information.



As Jābir sat back down, he smiled at the shining face of Imām al-Bāqir (ʿa).

Many years ago, Jābir used to go to the Prophet (ṣ) whenever he had any questions. He was so thankful to Allah (swt) that he had lived to meet five Imāms after him from whom he was also able to learn so much!

Nobody in all of Medina had the honor of meeting five Imāms, except Jābir ibn ʿAbdullāh al-Anṣārī! What a blessing indeed!

As Jābir sat there, watching the young Imām (ʿa), many thoughts raced through his mind. Maybe he sat there thinking, oh, how blessed are those people who will live in the time of Imām al-Mahdī (ʿaj)! They will have the honor of being guided by the Imām (ʿaj) who will bring justice and peace to the entire world! I hope they will realize how blessed they are!

That's us! Alḥamdulillāh, we are blessed to be living in the time of Imām al-Mahdī (ʿaj)! Oh, how lucky we are!

We pray that Allah (swt) hastens the reappearance of our awaited savior, Imām Muḥammad al-Mahdī (ʿaj), who will guide us all to the right path. O Allah (swt), please include us all among his true followers and help us pave the way for his return!

Biḥār al-Anwār, Vol. 36, P. 250

Biḥār al-Anwār, Vol. 52, P. 351

Kamāl ad-Dīn, Vol. 1, P. 146 & 365

IMĀM AL-MAHDĪ (ʿAJ)
THE GUIDED ONE

Activity 3.7b: Story Review

Answer the questions from the story.

1. Who told Jābir and the man about Imām al-Mahdī (ʿaj)?

   _____.

2. What does “al-Mahdī” mean? _____

   _____

3. Imām al-Mahdī’s presence is like the _____, which

   shines even when it is _____.

4. How many Imāms (ʿa) did Jābir have the honor of meeting?

   _____.

Activity 3.7c: Writing Prompt

What can I do to be more like my Imāms (ʿa)? In the space below, write ways you can be more like your Imāms (ʿa), based on what you have read about them.

CHAPTER 4:

EIDS

Lesson 4.1: Eidul Ghadīr

On the 18th of Dhūl Ḥijjah, Allah (swt) commanded Prophet Muḥammad (ṣ) to stop at a place called Ghadīr Khumm (the pond of Khumm).

A friend of the Prophet (ṣ) called all the people to gather around.

The Noble Prophet (ṣ) led everyone in ṣalāh.

Then, he stood up high so that all the people could see him. He told everyone that when he dies, he would leave behind two special things:

The book of Allah (swt) (the Noble Qurʾān)

+

The Ahul Bayt (ʿa) (his family)

Sayyidah Fāṭimah (ʿa) & the 12 Imāms (ʿa)

The Prophet (ṣ) explained that if the Muslims follow BOTH the Qurʾān AND the Ahul Bayt (ʿa), Allah (swt) will always be happy with them and they will be guided.

But if the people follow only the Qurʾān and don't listen to the Ahul Bayt (ʿa), then Allah (swt) will NOT be completely happy with them and they will not be truly guided.

Prophet Muḥammad (ṣ) then held up Imām ʿAlī's hand, showing him to all the people, and said:

مَنْ كُنْتُ مَوْلَاهُ فَهٰذَا عَلِيٌّ مَوْلَاهُ
"Whoever considers me (the Prophet (ṣ)) as their leader, must also consider Imām ʿAlī (ʿa) as their leader."

Then, he prayed to Allah (swt) to love those people who love Imām ʿAlī (ʿa) and dislike those who do not love him.

Allah (swt) sent down a verse that said that the religion of Islam had been completed on that day.

This day is known as Eidul Ghadīr.

This is a day of celebration because our religion was completed on this day!

Activity 4.1a: Ḥadīth of the Prophet (ṣ)

Write the meaning of the following ḥadīth, then learn it.

It means:

_____

_____

Write the 2 things the Noble Prophet (ṣ) said he was leaving behind.

1. _____

2. _____

Activity 4.1b: Art Extension

Pledge to My Imām (ʿaj)

Materials:

- Pledge template
- Pencils
- Markers
- Scissors
- Glue
- Colored paper

Procedure:

1. In the pledge, write what you pledge, or promise, to do for your Imām (ʿaj).
2. Color and decorate the page as you like.
3. Now, cut along the dotted line.
4. Glue your pledge in the center of a piece of colored paper, framing the pledge.
5. Decorate the “frame” as you like.

Optional: Teachers may provide other decorating materials for students to use, or assign this as a take-home project so students can get creative on how to frame their pledges.

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I promise my Imām (ʿaj) to...

_____

_____

_____

_____

_____

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Activity 4.1c: Coloring

MAN KUNTU MAWLĀHU FA-HĀDHĀ ʿALĪYYUN MAWLĀH

WHOEVER CONSIDERS ME AS THEIR LEADER, MUST ALSO CONSIDER IMĀM ʿALĪ (ʿA) AS THEIR LEADER.

Lesson 4.2: Eidul Mubāhalah

When Islam was first introduced to the people, the Noble Prophet (ṣ) had sent letters to many different countries inviting them to Islam. One letter was sent to the Christians of Najrān.

The Christians wanted to meet the Noble Prophet (ṣ).

When they arrived in Medina, the Noble Prophet (ṣ) was sad to see them trying to show off by dressing in silk and gold, and he ignored them.

Imām ʿAlī (ʿa) asked them to change into simple clothes, and the Prophet (ṣ) was then happy to see them.

They talked, but the Christians would not listen to the Prophet (ṣ).

They believed that Prophet ʿĪsā (ʿa) was the son of God because he had no father.

Allah (swt) sent down a verse as part of Sūrah Āli ʿImrān, saying that if they called Prophet ʿĪsā (ʿa) the son of God (as he has no father), then they should also call Prophet Ādam (ʿa) the same, because he was born without a father and mother.

The Christians did not have an answer to this, but they still argued because they did not want to admit they were wrong.

Allah (swt) then ordered the Noble Prophet (ṣ) to do mubāhalah with the Christians.

"Mubāhalah" means to pray against one another. It was something that the people of that time would do if they wanted to prove something to be correct or true. If two groups disagreed on something, they would invoke the curse of Allah (swt) to be upon the one that is wrong, and then the group that was correct would be made clear.

This mubāhalah was ordered by Allah (swt). He sent down a verse of the Qurʾān, commanding the Prophet (ṣ) to do mubāhalah with the Christians.

The next day, on the 24th of Dhūl Ḥijjah, the Prophet (ṣ) came out for the mubāhalah with Imām ʿAlī (ʿa), Sayyidah Fāṭimah (ʿa), Imām Ḥasan (ʿa), and Imām Ḥusayn (ʿa).

When the Christians saw the shining faces of the group, they began to tremble and shake. They backed away and realized that the Prophet (ṣ) was telling the truth.

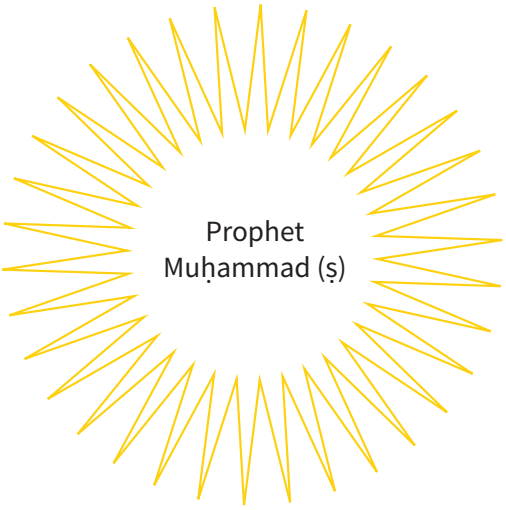
We celebrate the Prophet's victory on Eidul Mubāhalah.

Activity 4.2: Fill in the Stars

On what date did the event of Mubāhalah occur?

_____

For the challenge of Mubāhalah, the Noble Prophet (ṣ) came out with 4 people. Write their names in the images below.



CHAPTER 5:

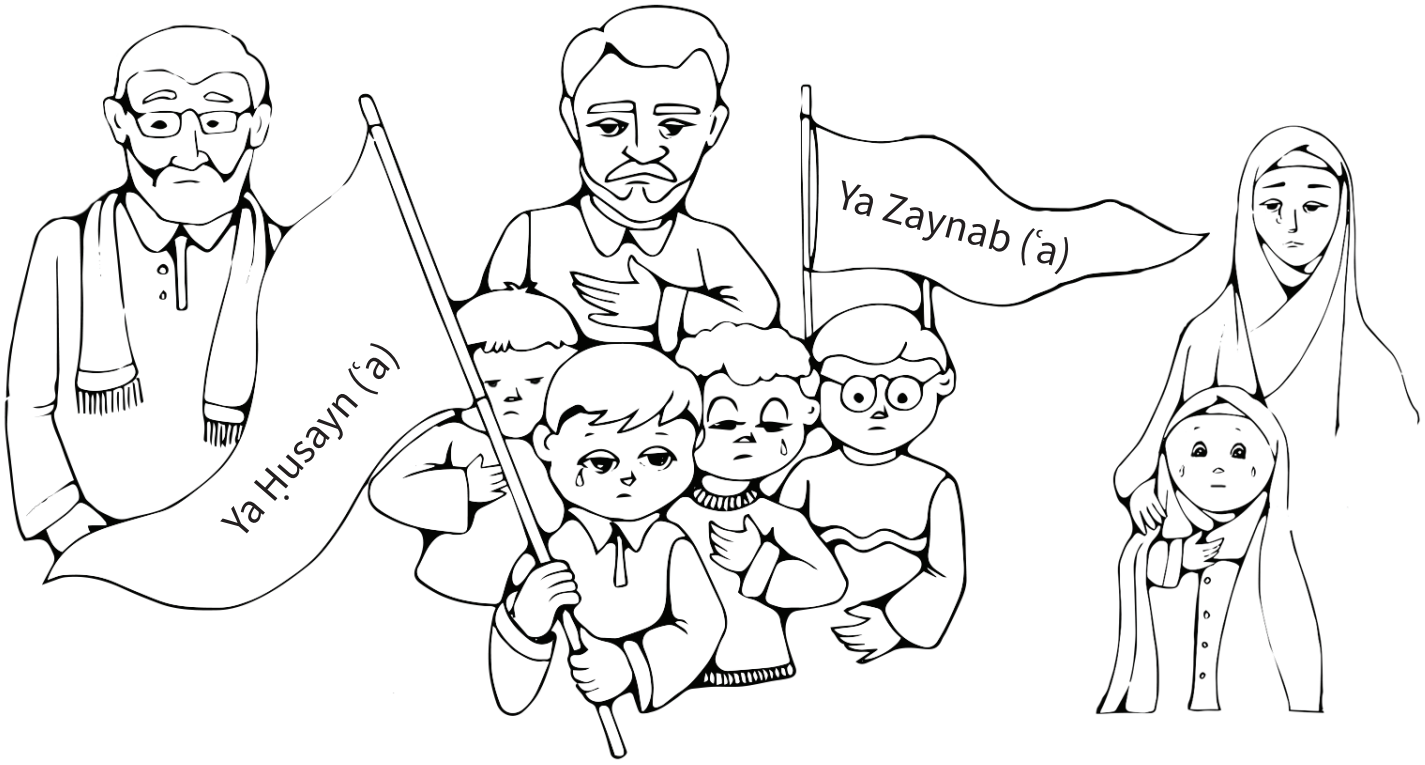
UNDERSTANDING KARBALĀʾ

Lesson 5.1: Remembering ʿĀshūrāʾ

Why Do We Remember ʿĀshūrāʾ?

ʿĀshūrāʾ was the day when Islam was saved by Imām Ḥusayn (ʿa). But why do we remember it every year? Why don't we simply remember it while reading about it in history books, or when we study it in school or Sunday School?

It is important to remember what happened on ʿĀshūrāʾ because the Prophet (ṣ) and the Imāms (ʿa) before Imām Ḥusayn (ʿa) remembered it, and the Imāms (ʿa) who came after Imām Ḥusayn (ʿa) remembered it as well. As Muslims, we obey and follow the Prophet (ṣ) and his family.



Here are some examples from history where the Prophet (ṣ) and Imāms (ʿa) remembered what happened in Karbalāʾ.

Prophet Muḥammad (ṣ):

One day, the Noble Prophet (ṣ) was in the house of his wife Umm Salamah. Imām Ḥusayn (ʿa), who was a child at that time, entered the house and rushed to the Prophet (ṣ). Umm Salamah followed him and saw Imām Ḥusayn (ʿa) lying down on the chest of the Prophet (ṣ). The Prophet (ṣ) was crying and turning something around in his hands. He then said:

"O Umm Salamah! Jabrāʾīl has come to me and told me that my Ḥusayn (ʿa) will be martyred. This piece of earth is from his place of martyrdom. Keep this with you, and on the day that this dirt turns into blood, you will know that Ḥusayn (ʿa) has been martyred."

Umm Salamah said, "O Prophet of Allah (swt) (ṣ)! Why don't you make duʿā to Allah (swt) so that Ḥusayn (ʿa) will not have to be killed?"

The Prophet (ṣ) replied, "O Umm Salamah, by dying, Imām Ḥusayn (ʿa) will keep Islam alive and reach a very high status. The Shīʿah will increase in number, and Imām al-Mahdī (ʿaj) will be from his family. The love of Imām Ḥusayn (ʿa) will be placed in the hearts of the Shīʿah and will help them reach a very high level."

Imām ʿAlī (ʿa):

One day, Imām ʿAlī (ʿa) was on a journey with his companions, and they passed by the land of Karbalāʾ. There, they recited their Fajr prayers. Afterward, Imām ʿAlī (ʿa) took a handful of dirt, smelled it, and said:

"Peace be upon you, earth of Karbalāʾ! A group of people (who will be buried in you) will enter straight into Heaven."

Imām ʿAlī ar-Riḍā (ʿa):

One day, Rayyān bin Shabīb, a companion of the 8th Imām, Imām ʿAlī ar-Riḍā (ʿa), went to meet the Imām (ʿa) on the first day of the month of Muḥarram. The Imām (ʿa) told him:

"O son of Shabīb! Muḥarram is such an important month that even Arabs of the age of ignorance (jāhilīyyah) respected its importance. They didn't allow fighting and bloodshed during this month. But these people, (the Umayyads, meaning Yazīd's family), did not honor the importance of this month. In this month, they killed the grandson of the Prophet (ṣ) and imprisoned the women in his family after stealing their belongings. Allah (swt) will never forgive this crime."

He continued, "O son of Shabīb! If you want to cry for anyone or anything, cry for Imām Ḥusayn (ʿa) because he was killed unjustly. Eighteen people from his family were also killed with him. The Heavens and the earth cried for Imām Ḥusayn (ʿa). Four thousand angels came down from the Heavens to help him, but when they arrived, they saw that he had already been martyred. O son of Shabīb! My father (Imām Mūsā al-Kāẓim (ʿa)) told me that when my grandfather, Imām Ḥusayn (ʿa), was martyred, the sky rained blood and the sand turned red."

"O son of Shabīb! If you cry over what happened to Imām Ḥusayn (ʿa) so much so that tears flow onto your cheeks, Allah (swt) will forgive all of your sins."

"O son of Shabīb! If you want to earn the reward of those who were martyred along with Imām Ḥusayn (ʿa), then whenever you remember him, say, 'I wish I could have been with them, because then I, too, would have achieved great success (meaning I would have become a martyr as well).'"

Imām Zaynul ʿĀbidīn (ʿa):

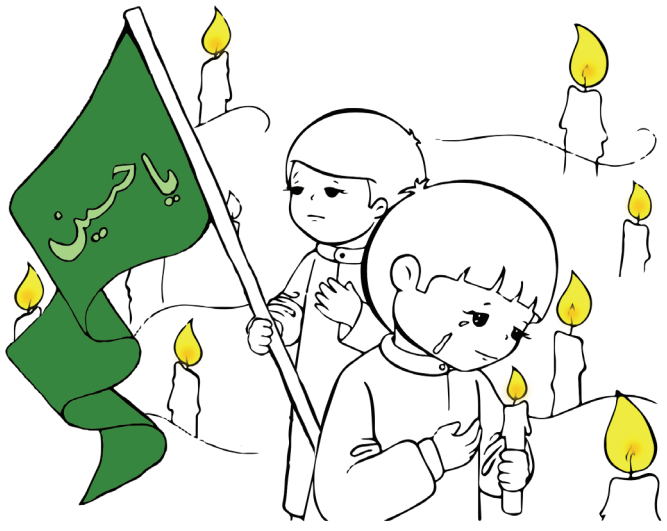
Imām Zaynul ʿĀbidīn (ʿa) used to cry a lot whenever he remembered ʿĀshūrāʾ. Sometimes, when he would hold a glass of water, he would cry so much that his tears would fall into his glass of water and it would become so full of tears that he would not be able to drink that water.

When people asked him why he cried so much, he said, "I am crying because of how they treated my family, especially the women and children."

He would then gather the people around him and tell them the story of ʿĀshūrāʾ and what happened to the prisoners after Karbalāʾ. People would also cry loudly.

Sayyidah Zaynab also used to hold majālis for women and tell them about what happened in Karbalāʾ.

That is how the message of Karbalāʾ was spread and is still remembered after 1400 years.



Activity 5.1: Fill in the Blanks

Fill in the blanks.

1. ʿĀshūrāʾ was the day when Islam was saved by _____.

2. Imām ʿAlī (ʿa) said, “Peace be upon you, earth of _____. A group of people (who will be buried in you) will enter straight into Heaven.”

3. _____angels came down from Heaven to help Imām Ḥusayn (ʿa), but found him already martyred.

4. The Noble Prophet (ṣ) told his wife _____ about the martyrdom of Imām Ḥusayn (ʿa).

5. _____used to cry a lot when he remembered ʿĀshūrāʾ.

6. _____held majālis for women.

Lesson 5.2: ʿAbbās ibn ʿAlī (ʿa)

ʿAbbās was the son of Imām ʿAlī (ʿa) and Ummul Banīn. Imām ʿAlī (ʿa) married Ummul Banīn after the death of Sayyidah Fāṭimah (ʿa). From his childhood, ʿAbbās loved his older brother Imām Ḥusayn (ʿa) very much.

In Karbalāʾ, ʿAbbās held the flag of Imām Ḥusayn's army. That is why he is also known as the "Flag-bearer," the one who held the flag.

He was also called Qamar Banī Hāshim, which means the "Moon of Banī Hāshim." ʿAbbās was very handsome and brave, and shone in his family, just like the moon shines in the dark night.

ʿAbbās was also called Sāqī—the one who brings water.

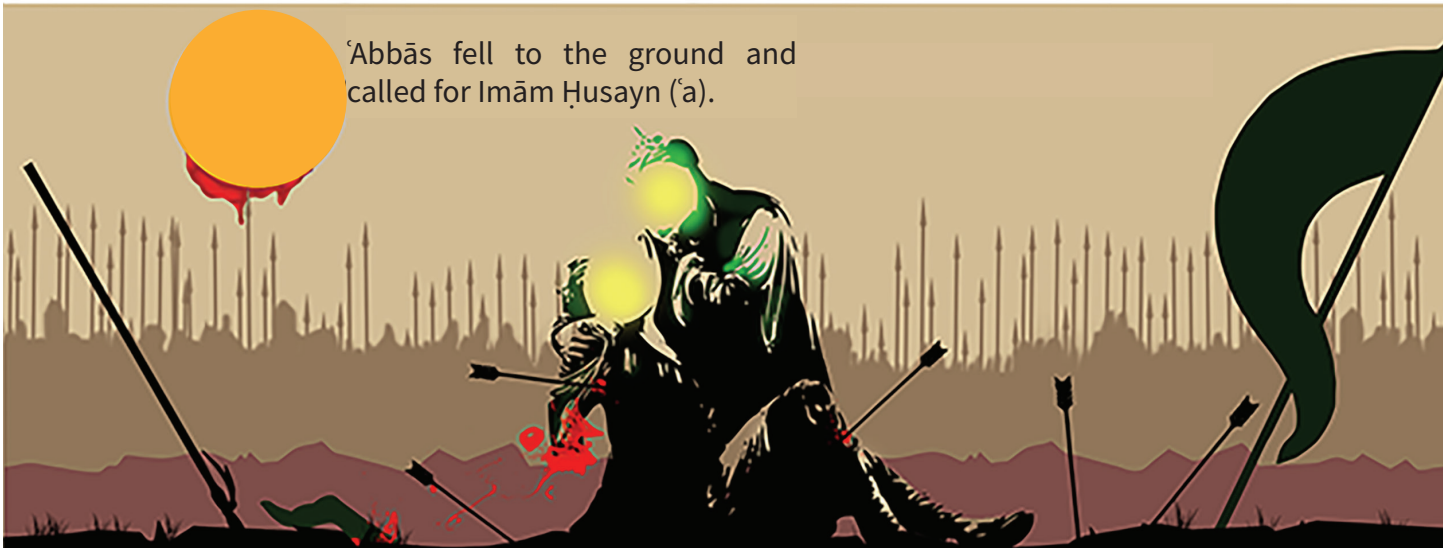
On the day of ʿĀshūrāʾ, ʿAbbās could not bear to see the thirst of his niece, Sayyidah Sakīnah, and other children of the Ahul Bayt (ʿa). So, he asked for permission from the Imām (ʿa) to bring them some water.

He took his mashq, or water bag, and went to the river. The enemies were very afraid of him, because they knew how brave he was.

ʿAbbās filled his water bag with water and headed back toward the tents of the Ahul Bayt (ʿa). The enemies did not want him to take water to the tents, though. They followed him, throwing spears and arrows at him.

They cut off his right arm, and then his left. Finally, an arrow pierced the water bag, and all the water spilled out!

ʿAbbās fell to the ground and called for Imām Ḥusayn (ʿa).



Activity 5.2a: Lesson Review

Answer the following questions.

1. Who were the parents of ʿAbbās?
   Father _____

   Mother _____

2. Who was the niece of ʿAbbās for whom he went to get water?

   _____

3. ʿAbbās had many titles. Write two of them and their meanings.

   _____

   _____

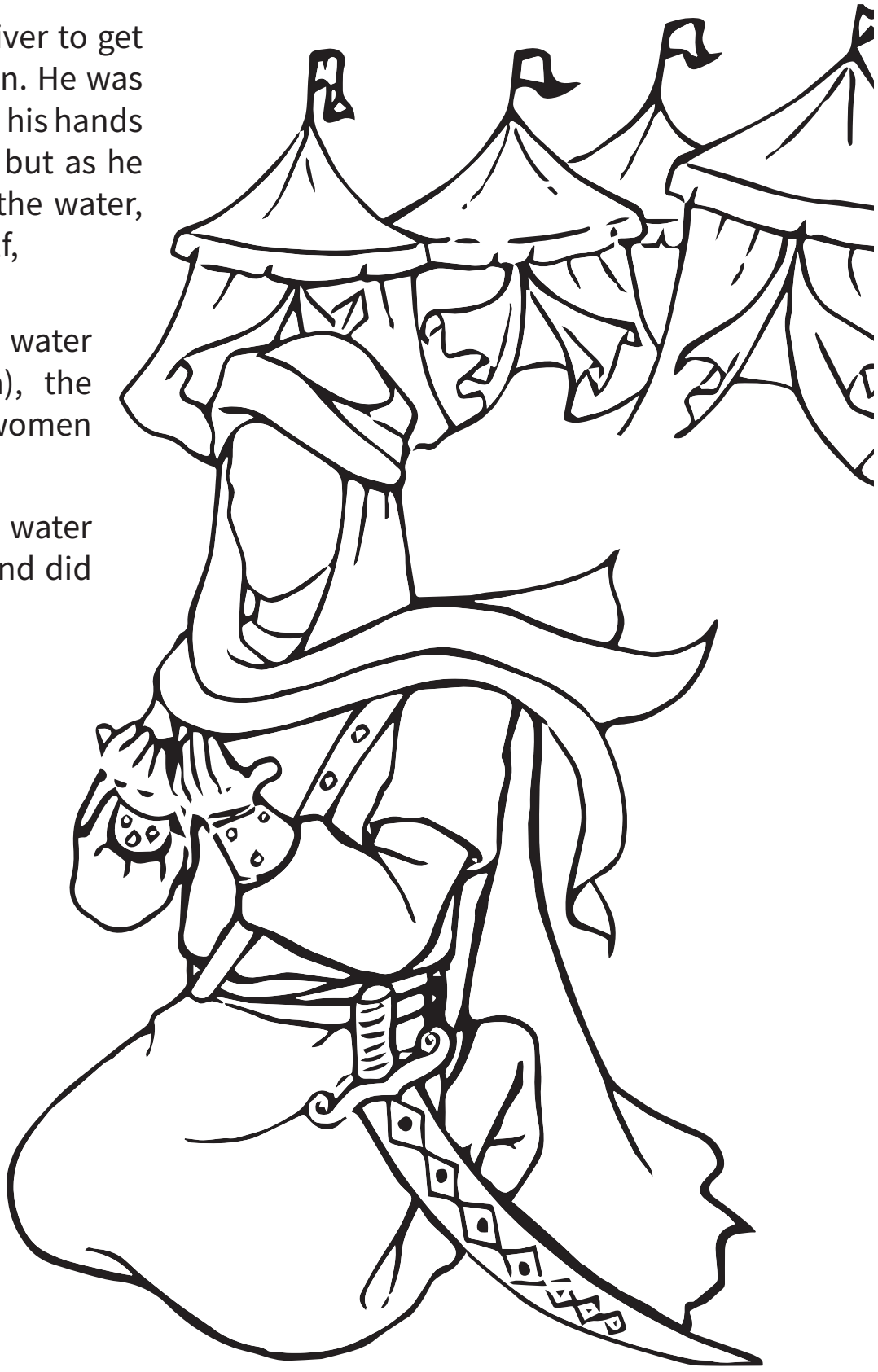
4. Where is ʿAbbās buried? _____

Activity 5.2b: Coloring

ʿAbbās went to the river to get water for the children. He was very thirsty and filled his hands with water to drink, but as he was about to drink the water, he thought to himself,

"How can I drink water while my Imām (ʿa), the children, and the women are thirsty?"

So, he poured the water back into the river and did not drink any water.



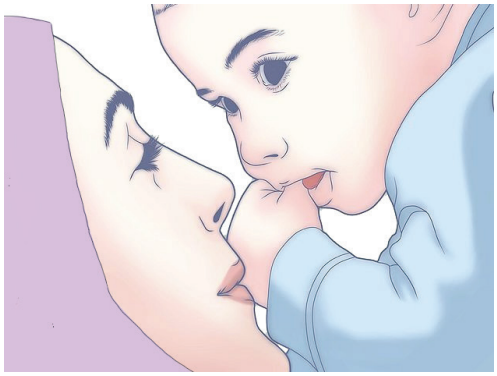
AKHLĀQ
(ETIQUETTE)

Lesson 1.1: Respecting Parents

Allah (swt) says in the Qurʾān,

"... be kind to your parents." (17:23)

In the same sentence of the Qurʾān, Allah (swt) tells us to worship Him only, and to be good to our parents. This shows us how important being kind to our parents is in Islam.

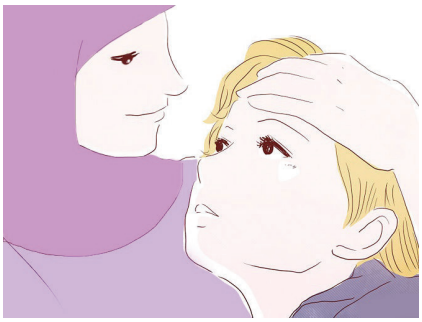


The Noble Prophet (ṣ) has also said that when we please our parents, we please Allah (swt) and when we upset them, we upset Allah (swt).

Your mother carried you for nine months, then gave birth to you, fed you, clothed you, and looked after you.

This is why we are told that the Prophet (ṣ) said, "Heaven lies under the feet of your mother." (Mustadrak al-Wasā'il, Vol. 15, P. 180)

When you are ill, your parents look after you.



When you are sad, they are sad.

When you are happy, they are happy.

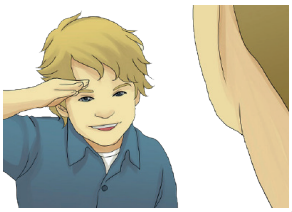
When you need help, they are there for you.

They pray for you, without you asking them to, or even knowing that they are praying for you.

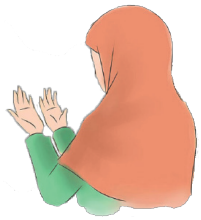
You can never repay your parents for everything that they have done for you, but you can thank them by respecting them!

Remember to treat your grandparents with the same respect that you treat your parents.

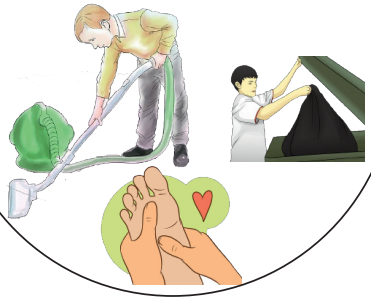
Always show respect and kindness



Thank them and pray for them



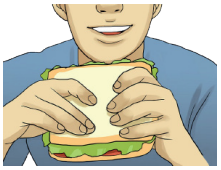
Do things for them without being asked



Make them happy

Do your homework

Eat all of your food and thank your parents



Never raise your voice at them

Being Good to Parents

There once was a man who had just become Muslim. Because he was new to Islam, he wanted to make sure that he was living his life in a way where Allah (swt) would be happy with him.

He was the only one in his family who had become a Muslim, so he wondered, "If I am a Muslim, and my parents are not Muslim, should I stay away from them? Should I not help them?"

He decided to seek answers for his questions from the wisest person of his time: Imām aṣ-Ṣādiq (ʿa).

After exchanging salāms, he asked the Imām (ʿa), "My dear mother is very old and has lost her sight. Can I help her and my father even though they are not Muslims? How should I treat them?"

"Of course you should help them!" replied the Imām (ʿa). "In fact, you should be more kind and loving than ever before, especially to your mother since she has lost her sight."

After hearing this, the man felt relieved. He thanked the Imām (ʿa) and made his way back home. As soon as he saw his mother, he began to treat her better than ever before.

He cooked for her, fed her, washed her clothes, and kept the house nice and tidy.

He showed both of his parents a lot of love and care.

His mother was surprised. She was not used to her son being so kind to her. One day, she asked, "My dear son, when you used to follow our religion, you never treated me so well. Now that you follow Islam, why do you show me so much more love?"

Her son smiled and replied, "My Imām (ʿa) taught me that Muslims should have good behavior and be especially kind and loving toward their parents."

She paused for a moment and asked, "Can I please meet your Imām (ʿa)?"

"Of course! I would love to introduce you to him!" he answered.

The next day, he took his mother to visit the Imām (ʿa). They had a conversation about some of the beautiful teachings of Islam, and she immediately fell in love with it. When she returned home, she could not stop thinking about what she had learned. She was surprised at how Islam was so different from the rumors she had heard. She regretted having jumped to conclusions in the past. “Next time I hear about something, I’ll be sure to research more,” she promised herself. Day by day, she began to learn more and reflect more until one day, she, too, decided to become Muslim!

Activity 1.1a: Ḥadīth Time

The Noble Prophet (ṣ) has said:

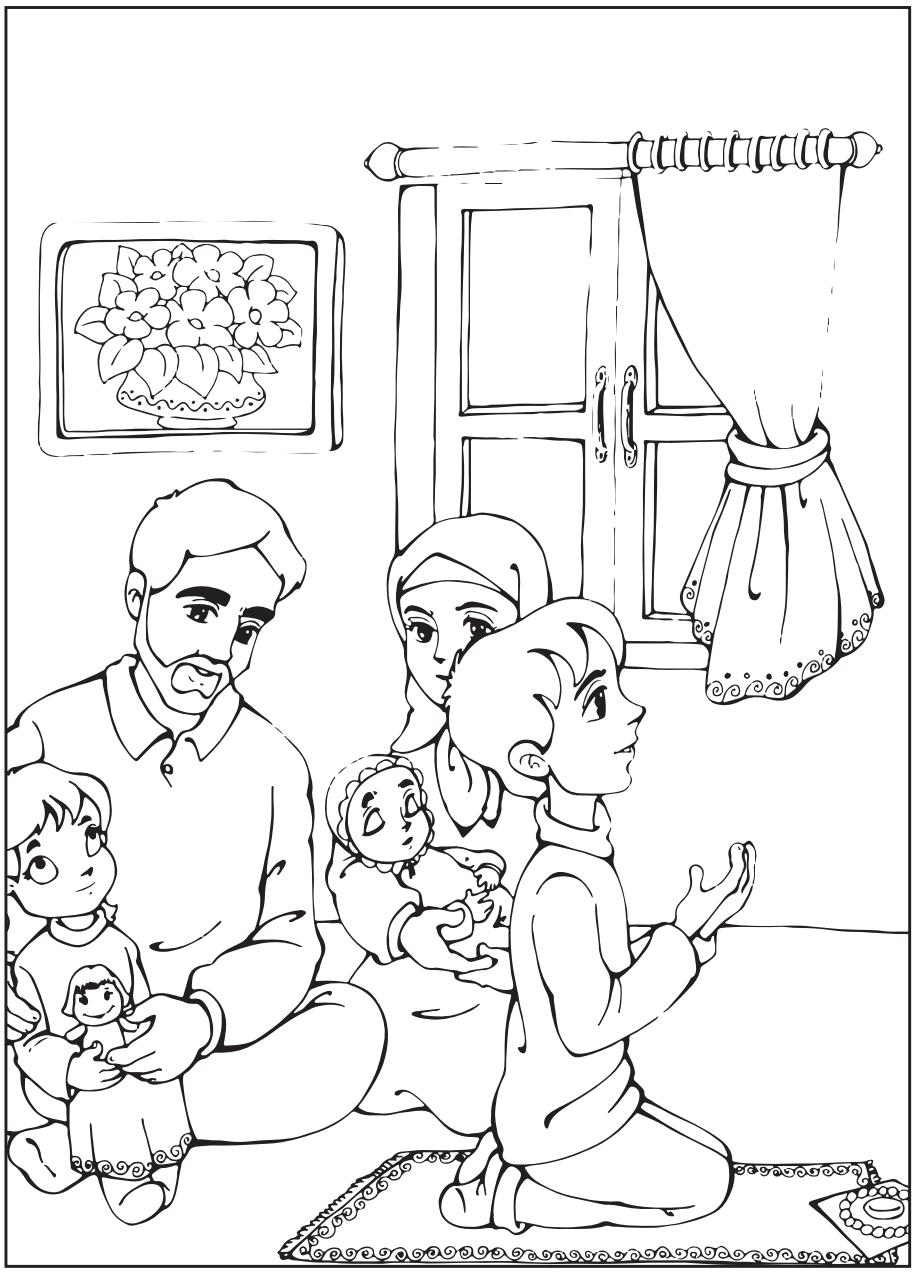
مَنْ اَرْضَى وَالِدَيْهِ فَقَدْ اَرْضَى اللّٰه

Whoever makes his mother and father happy
has indeed made Allah (swt) happy.

Kanz ul-Ummāl, Vol. 12

Activity 1.1b: Qurʾān Connection

PRAYING FOR PARENTS



And say, “O my Lord! have mercy on them (my parents) just like they took care of me when I was small”

Sūrah al-Isrāʾ,
Verse 24 (17:24)

﴿وَ قُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيْراً﴾

Wa qur-rabbir-ḥamhumā kamā rabbayānī ṣaghīrā

Lesson 2.1: Sharing

Allah (swt) likes us to share our things, especially with our brothers and sisters.

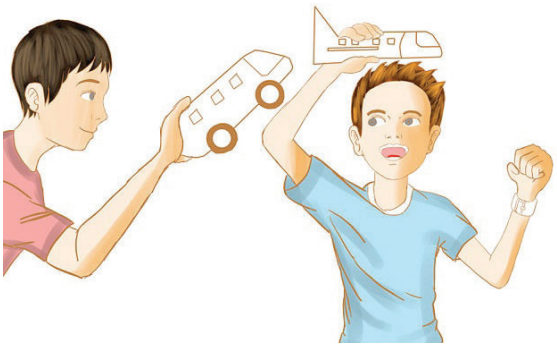
Remember that everything we have is from Allah (swt), and if we share, Allah (swt) will give us more.

One day, a lady came to Qasim's house to see his mom. She brought her son, Abbas. Qasim's mom told him to play with Abbas. So, they played in Qasim's room with his toys.

Soon, Qasim's younger brother Mahdi came in, and he, too, wanted to play with his brother's toys. Qasim did not want to play with his brother, though, because Mahdi might break his toys. Mahdi was very upset and started crying. Qasim's mom asked him to share his toys with his brother, but Qasim would not.

A few days later, Qasim went to Abbas's house, but Abbas was being mean, and would not let Qasim play with his toys. Qasim was very sad.

When Qasim got home, he told his mom how mean Abbas had been. His brother Mahdi heard him, and told Qasim he could have his (Mahdi's) favorite book to color in.



Qasim realized how much his brother loved him, and was very sorry for not sharing with Mahdi and making him sad. He promised that, from then on, he would always share all his things with his brother.

Allah (swt) has placed a special love between brothers and sisters so that they can always be there for each other. So, we should try not to damage this relationship by fighting.

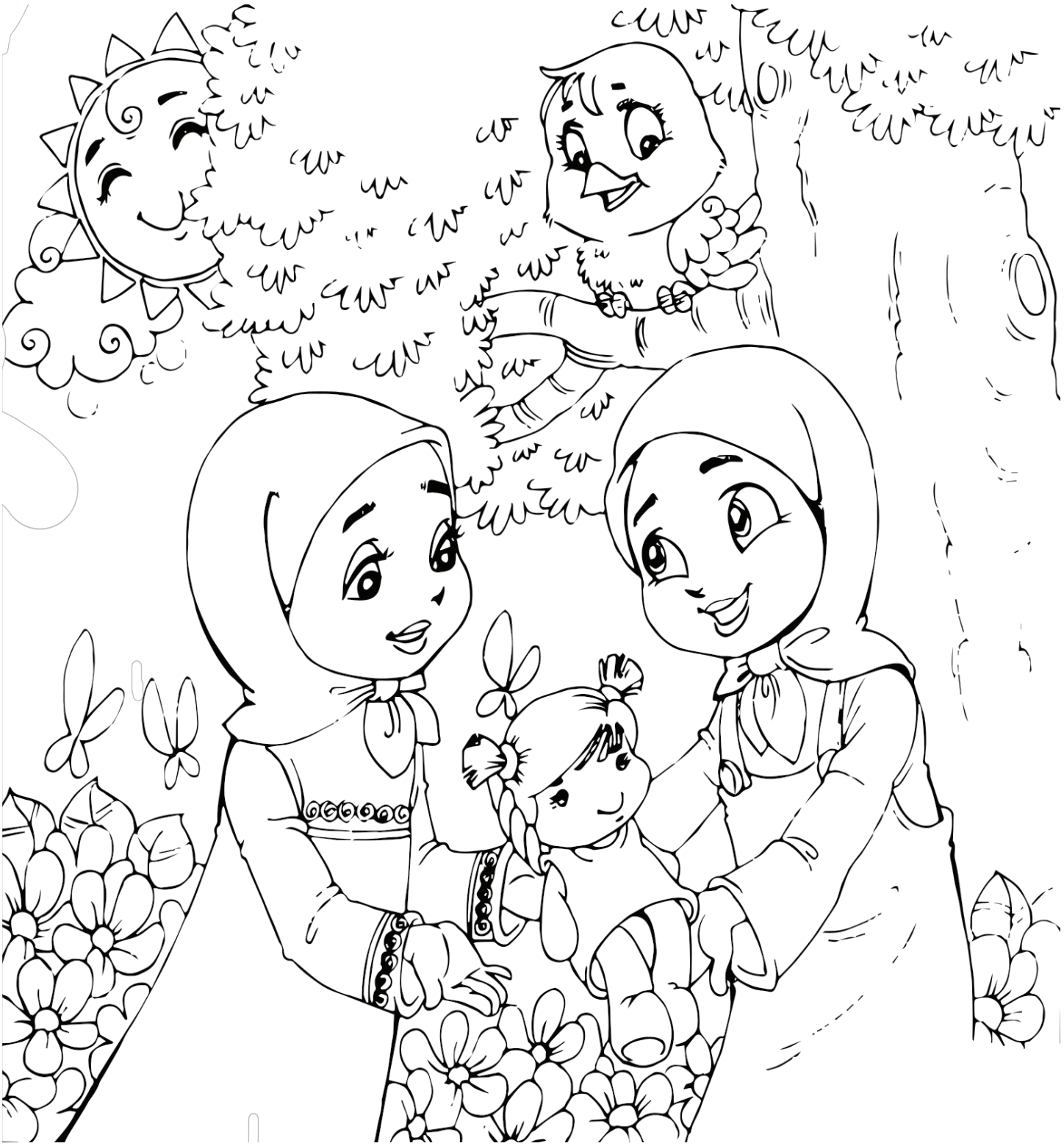
Activity 2.1a: Qurʾān Connection

Giving is one of the best deeds

“You will never reach excellence until you give what you love.”

Sūrah Āli ʿImrān, Verse 92

Activity 2.1b: Coloring

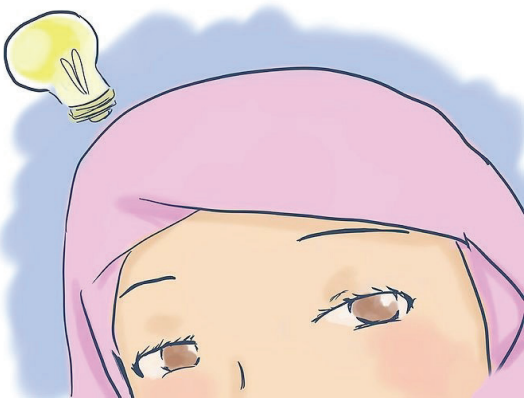


Lesson 3.1: Friendship

Everyone needs friends, but friends are only worth having if they are true friends.

Two travelers were on the road together, when a robber suddenly appeared. One man ran for a tree and climbed up and hid in the branches. The other was not as fast, so he threw himself onto the ground pretending to be dead. The robber came to the man on the floor, whispered something in his ear and went away. When the robber had gone, the man in the tree climbed down and asked his friend what the robber had whispered in his ear.

His friend replied that the robber had told him to find a better friend who would not leave him at the first sign of danger.



Friends influence each other's behavior, thoughts, and beliefs.

The Prophet (ṣ) has said:

"Everyone's behavior is influenced by the actions and beliefs of his/her friends."

Imām Jaʿfar aṣ-Ṣādiq (ʿa) was walking in the market with his friend, who had brought his servant with him. The Imām's friend turned to tell his servant something, but he had fallen behind talking to someone. When the servant finally appeared, the Imām's friend was very angry and shouted bad words at the servant. He also said mean things about the servant's mother.

Upon hearing what his friend had said, the Imām (ʿa) become very upset and told him that he should not have said such mean things, especially about the servant's mother. The friend replied that his mother was not a Muslim, to which the Imām (ʿa) answered that it made no difference. The Imām (ʿa) then told his friend that they could not be friends because of his bad akhlāq, and he walked away from him.

Activity 3.1a: Ḥadīth Time

KEEPING GOOD FRIENDS

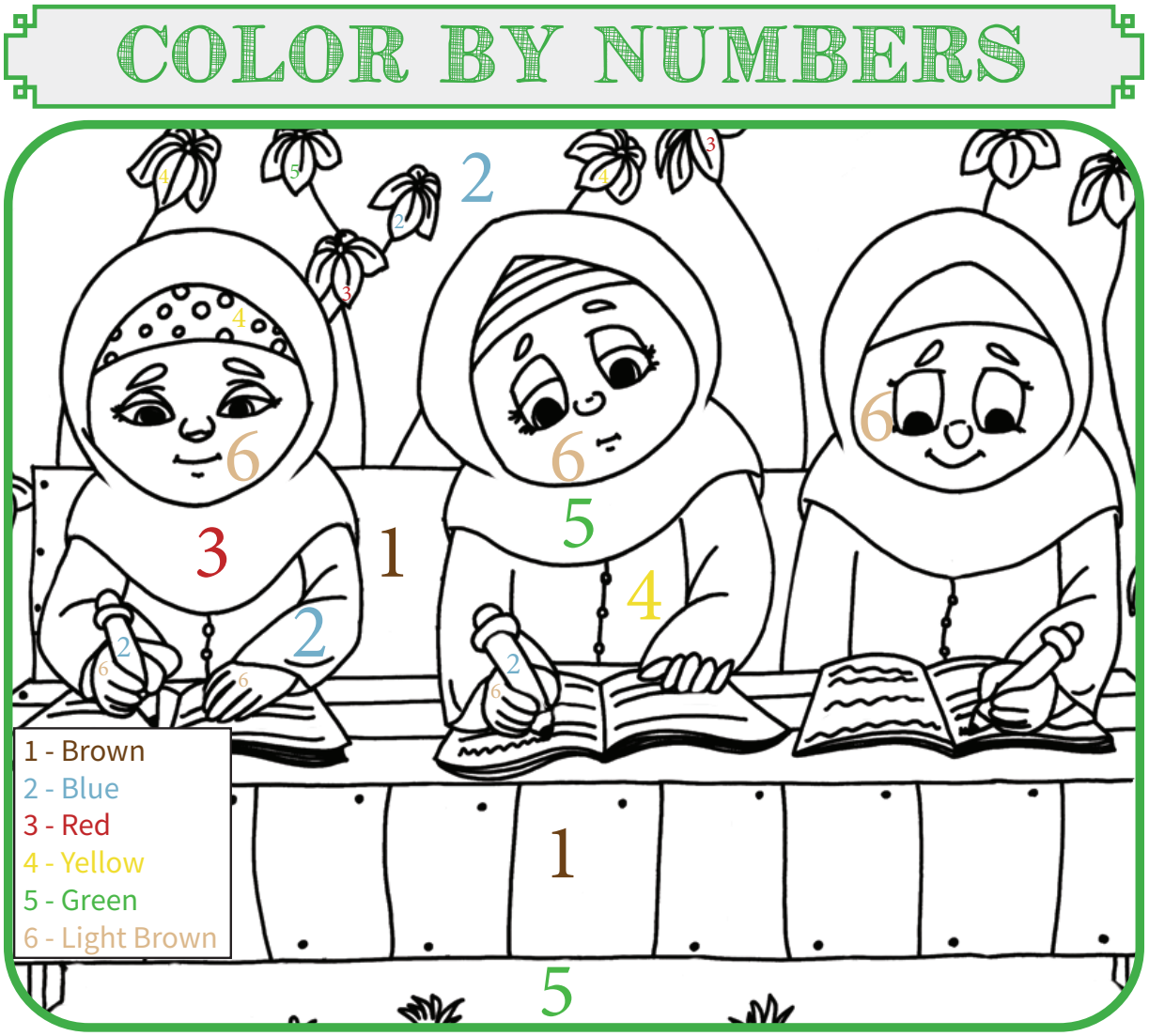
Imām ʿAlī (ʿa):

جَلِيْسُ الْخَيْرِ نِعْمَةٌ

Spending time with good people is a blessing.

Biḥār ul-Anwār, Vol. 74, P. 84

Activity 3.1b: Coloring



How are the little girls not following the ḥadīth?

_____

_____

_____

_____

_____

Lesson 4.1: Talking

People may look at you and decide what kind of a person you are by the way you look, but their lasting feeling about you will be based on what you say.

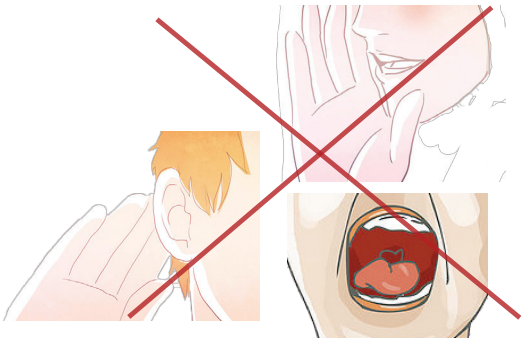
Think before you speak!

Imām Ḥusayn (ʿa) has said that:

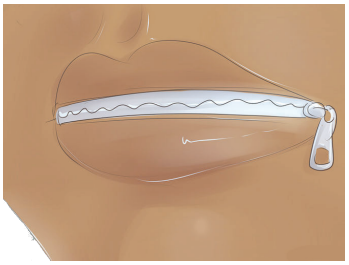
You should never begin a conversation without first saying salāmun ʿalaykum to the person you are speaking to.

When speaking:

- Always say what is useful, what is truthful, and what is not harmful to anyone.
- Never say hurtful things or back-bite about anyone; do not even listen to others doing so.
- Never hurt anyone's feelings, even jokingly.
- Never use bad language.

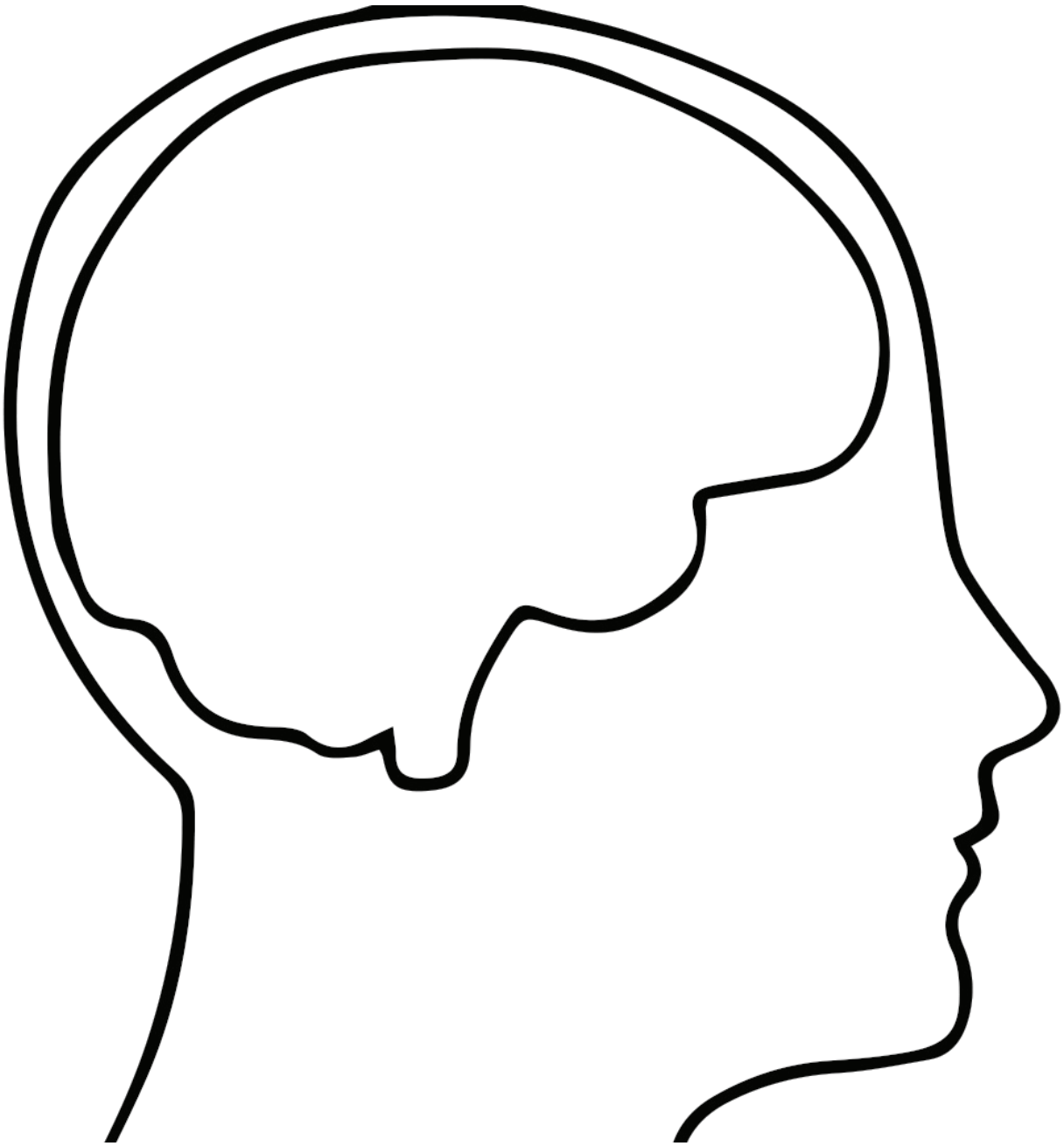


If you are not sure whether you should say something or not, then it is better to keep quiet.



Activity 4.1a: Write Good Manners

In the brain image below, write good manners of speaking.



Activity 4.1b: Qurʾān Connection

SPEAKING KINDLY

And speak to people nicely

Sūrah al-Baqarah, Verse 83 (2:83)

﴿وَقُولُوا لِلنَّاسِ حُسْناً﴾

Wa qūlū linnāsi ḥusnā

Lesson 5.1: Lying

Honesty means truthfulness in your words and actions.

Lying is the opposite of honesty.

Allah (swt) says we should never lie. It is ḥarām.

It doesn't matter if the lie is big or small, or if it is done in seriousness or as a joke—lying is ḥarām!

A perfect example of honesty is our Prophet Muḥammad (ṣ), who was known as "aṣ-Ṣādiq"—"The Truthful One," even by his enemies.

Once, a man came to the Noble Prophet (ṣ) and told him that he was committing many sins like lying, drinking, gambling, and stealing. Now he had decided to become a Muslim, but he could only give up the sins one at a time.

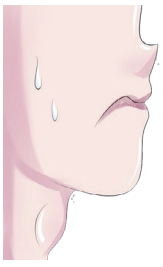
The Noble Prophet (ṣ) told him to give up lying.

The man agreed, thinking he had gotten off lightly.

The next day, when the man went to steal something, he stopped and thought. If he was caught, he would not be able to say he did not do it because he could not lie. How would he be able to face the Noble Prophet (ṣ) and tell him all the wrong he had done? It would be so embarrassing.

So, by giving up lying, the man also gave up his other sins.

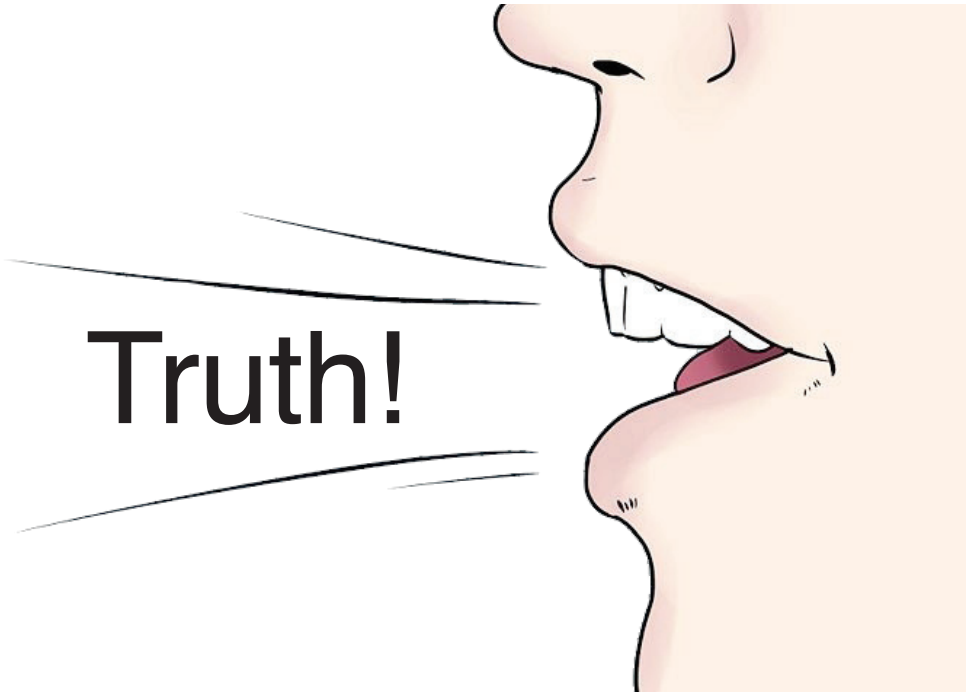
One lie usually leads to another as you try to cover the lie you told before.



So, it is better to tell the truth in the beginning. Otherwise you will soon get into the habit of lying without even thinking about it.

Allah (swt) knows everything. Although you may think you have gotten away with telling a lie and no one knows, remember that Allah (swt) knows, and you will have to answer to Him.

So, it is better to tell the truth and take responsibility for your behavior if you have done something wrong than to lie and suffer the consequences by Allah (swt) in the hereafter.



Activity 5.1a: Ḥadīth Time

HONESTY

Imām ʿAlī (ʿa):

اَلصِّدْقُ أَمَانَةٌ

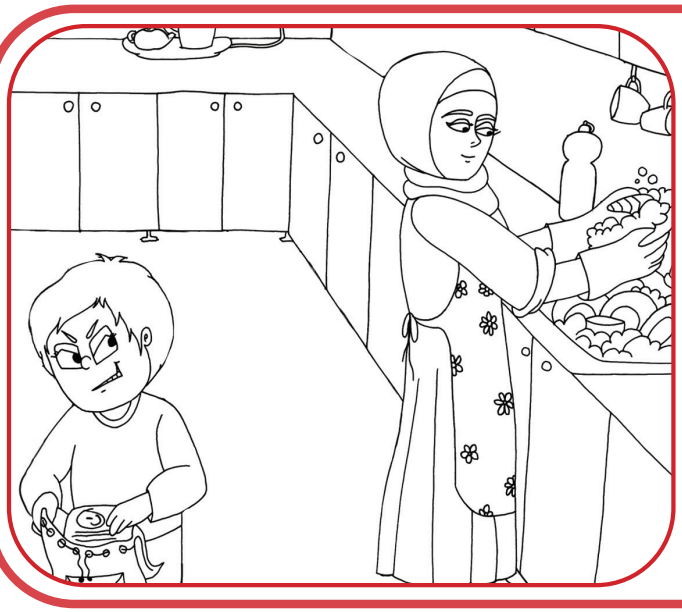
Truthfulness is trustworthiness.

Ghurar al-Ḥikam, Ḥadīth #5258

Activity 5.1b: Coloring

COLOR AND CROSS

Color the picture that is following the ḥadīth and cross out the one that isn't.



DISCUSS

How is the little boy not following the ḥadīth?

_____

_____

_____

Lesson 6.1: Cleanliness

Cleanliness is very important in Islam. We should always make sure that our bodies and clothes are clean because Allah (swt) likes this.

One day, a friend of the Prophet (ṣ) was coming over to his house. Knowing this, the Prophet (ṣ) got dressed nicely, washed his face, combed his hair, and put on some perfume. He had a habit of always being clean and smelling nice.

When his wife saw how he took the time and effort to prepare for his guest, she asked, "Why did you do all of that?" He replied to her, "Allah (swt) loves for us to look neat and clean when meeting our friends."

Makārim al-Akhlāq, P. 51

Imām ʿAlī (ʿa) said:

"Allah (swt) loves those who are clean. This means showering often, wearing clean clothes and having a pleasant smell."

Imām ʿAlī (ʿa) says:
What a great place the bathtub
(any place used to clean and wash ourselves) is!

My Cleanliness Checklist:

- ❑ I showered
- ❑ My socks and underwear are clean
- ❑ My clothes are clean
- ❑ My hair is combed and neat
- ❑ My room is clean
- ❑ I smell good

Activity 6.1a: Ḥadīth Time

MESSINESS

Prophet Muḥammad (ṣ):

اِنَّ اللّٰهَ تَعَالٰى يُبْغِضُ الْوَسَخَ وَالشَّعَثَ

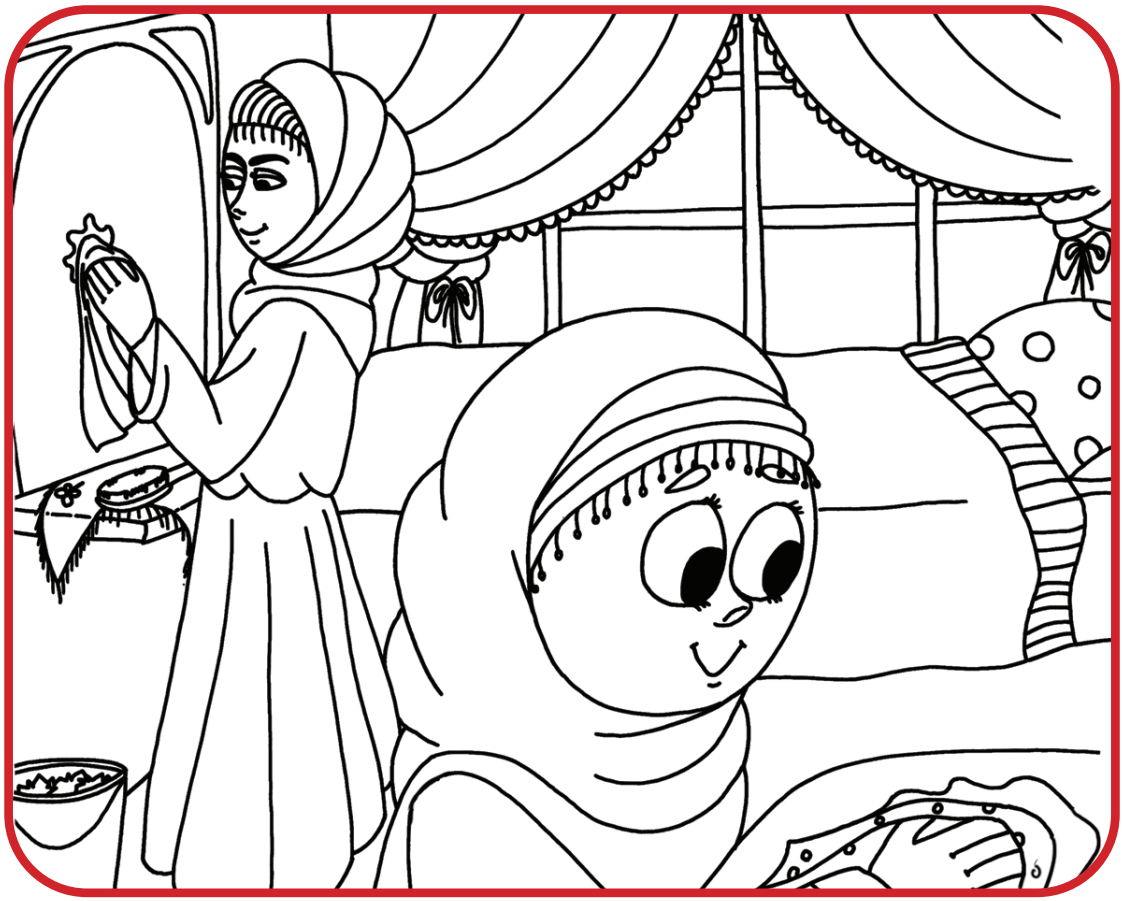
Allah (swt) dislikes messiness and disorganization.

Nahjul Faṣāḥah, Ḥadīth #741

Activity 6.1b: Coloring

COLOR AND CROSS

Color the picture that is following the ḥadīth and cross out the one that isn't.



DISCUSS

How is the little girl not following the ḥadīth?

_____

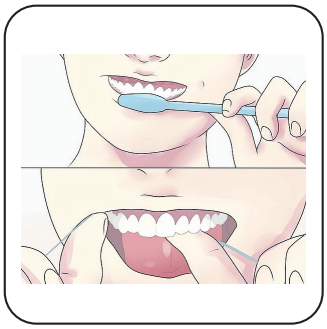
_____

_____

Lesson 7.1: Sleeping

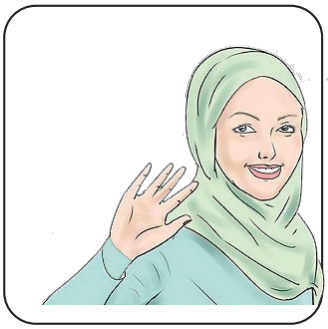
Before going to bed, you should do the following things:

Brush your teeth

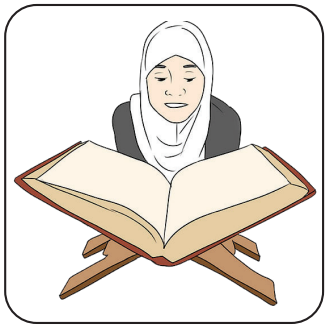


Perform wuḍūʾ

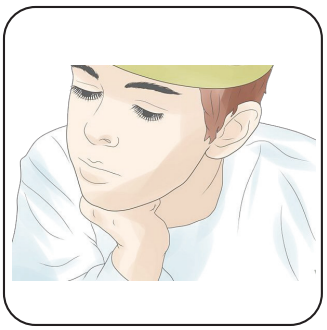
Say fī amānillāh to your family



Recite a sūrah from the Qurʾān



Before going to sleep you should think of all the good and bad deeds you have done during the day.



Say sorry to Allah (swt) for anything bad that you have done, and promise that you will not do it again.

If you have been mean to anyone, tell yourself that tomorrow you will say sorry to them.

Manners of Waking Up

When we sleep, our bodies are resting and our souls are at peace.

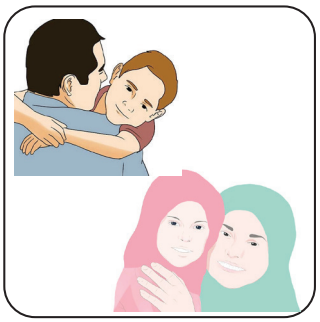
We should remember to do the following when we wake up in the morning:

Remember Allah (swt) first

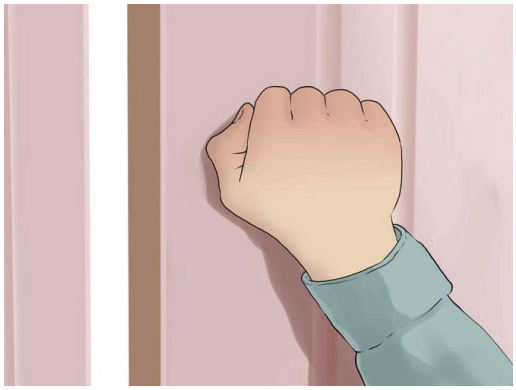
Say salām to our Living Imām (ʿaj)

Go to the restroom

Greet, hug, and kiss our parents



Remember, knock on your parents' door and wait for permission before you enter.

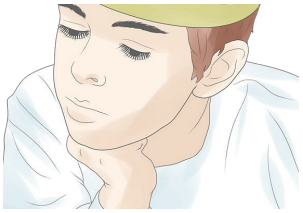


Activity 7.1a: Draw the Deeds

Draw all the things you should do before you go to sleep and when you wake up.

BEFORE SLEEPING

Think of all the good and bad deeds



AFTER WAKING UP

Activity 7.1b: Ḥadīth Time

OVERSLEEPING

Imām aṣ-Ṣādiq (ʿa):

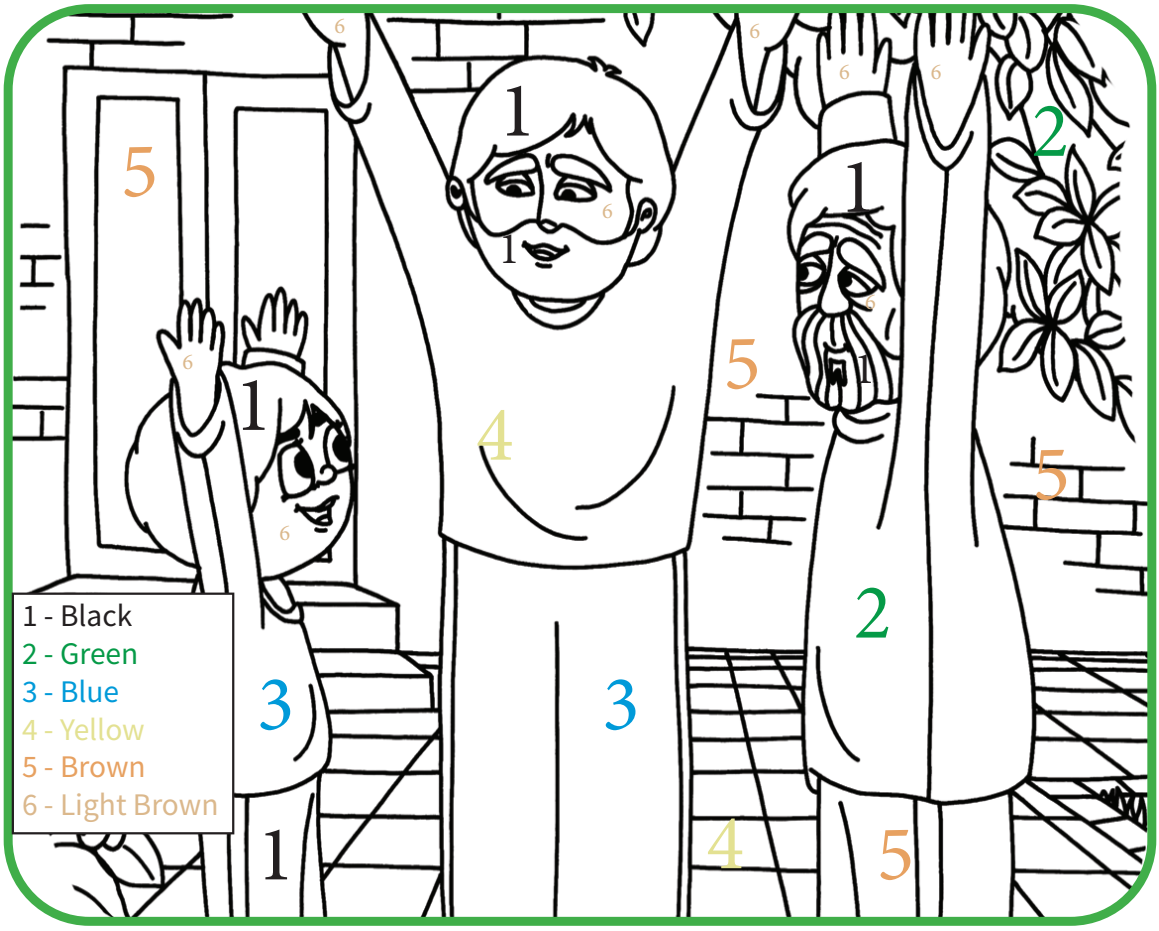
كَثْرَةُ النَّوْمِ مَذْهِبَةٌ لِلدِّيْنِ وَالدُّنْيَا

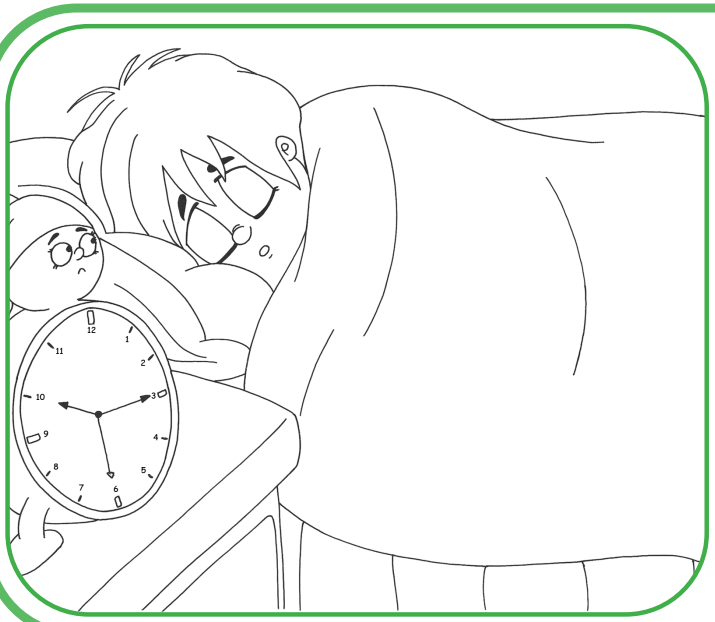
Oversleeping will hurt your faith and take away the blessings of this world.

Al-Kāfī, Vol. 5, P. 84

Activity 7.1c: Coloring

COLOR BY NUMBERS





How is the little boy not following the ḥadīth?

_____

_____

_____

Lesson 8.1: Eating & Drinking

As Muslims, we are told to enjoy the food that Allah (swt) has provided for us, but it is important that we are selective in what we eat. This means that we should pick those foods that are ḥalāl and good for us.

Many years ago, in the city of Rome, it was illegal to worship Allah (swt), the One. If anyone believed and worshipped one God, the evil king would torture and even kill them.

There was one group of young people who wanted to worship Allah (swt) freely, so they escaped from the city and hid inside a cave. The king's army searched for them everywhere, but Allah (swt) protected them by sealing the cave with a huge boulder. Then, Allah (swt) allowed them to sleep for many, many years—309 years to be exact! This is why they are now known as the People of the Cave (*Aṣḥāb al-Kahf*).

In Sūrah al-Kahf, Allah (swt) says that when He finally woke them up from their sleep, they had no idea how long they had been sleeping. They thought they might have been asleep for a few hours or maybe even a full day. The only thing they knew for sure was that they felt very hungry! Even though they thought it was risky to leave, they decided that one of them would go back to the city to buy some food for everyone. Before leaving, one of them advised him, "And be sure to buy food from a clean and pure place."

Even though they had not eaten for 309 years, the People of the Cave still made sure that the food they ate was pure and *ḥalāl*.

Tafsīr an-Namūnah

Imām ar-Riḍā (ʿa) says:

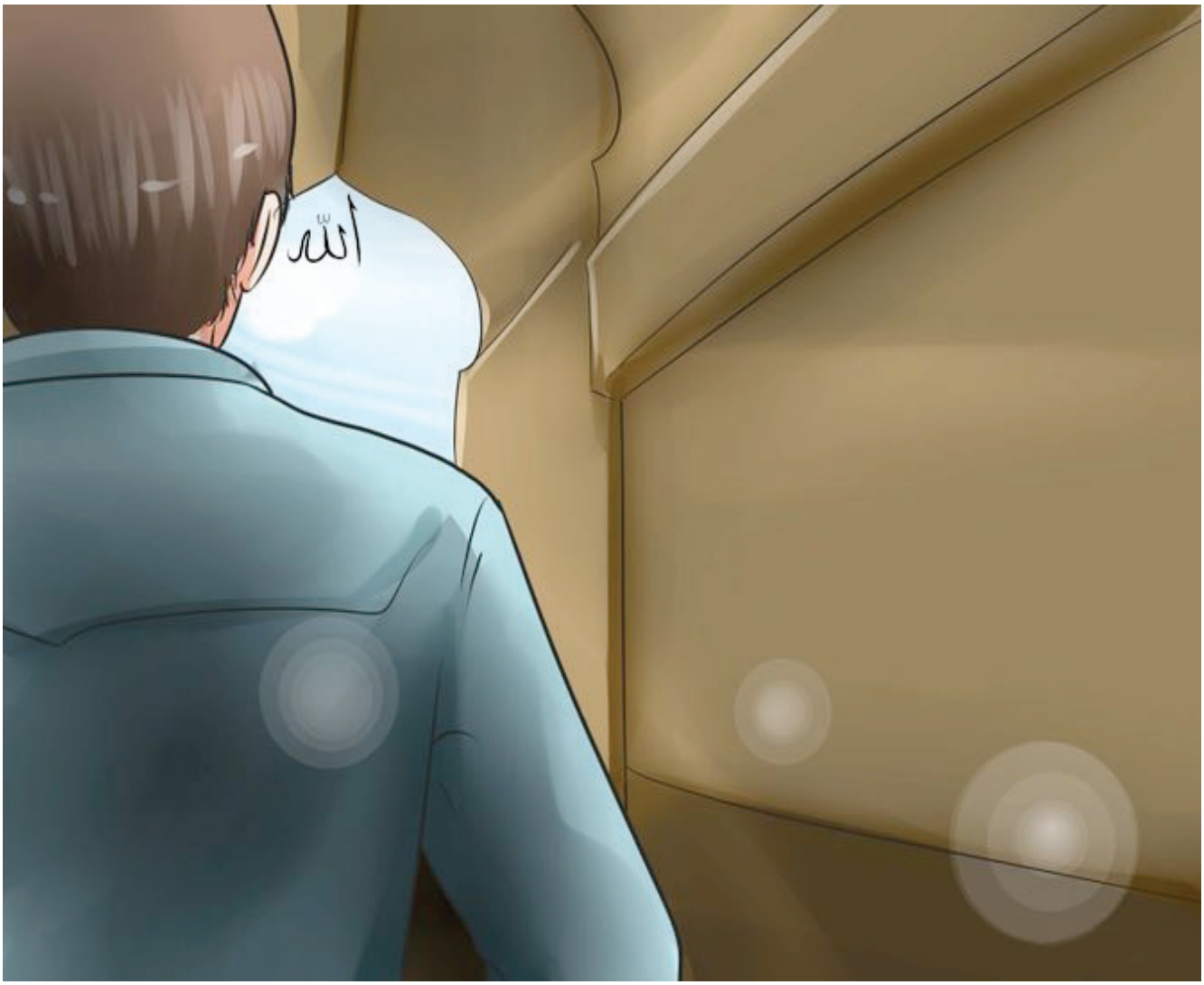
Cleanliness is from the akhlāq of the Prophet (ṣ).

(Muntakhab Mizān al-Ḥikmah, Hādīth #6167)

Activity 8.1a: Coloring

Lesson 9.1: Manners in a Masjid or Islamic Center

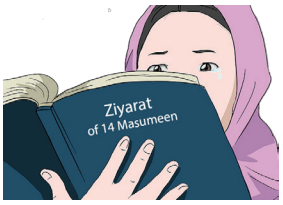
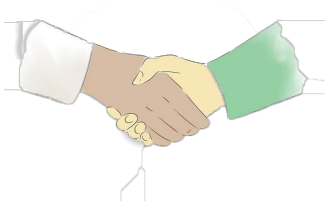
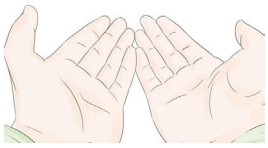
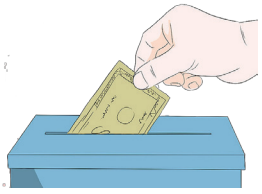
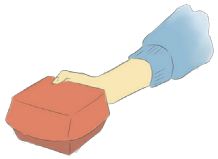
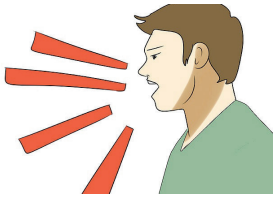
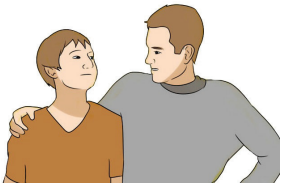
- When entering, remember where you are entering and act with respect. It is better to enter with your right foot.
- Say “Salām” to people as you see them, and do not wait for them to say it first. After removing your shoes, find a place to sit.
- Do not be disrespectful during the adhān, iqāmah, ṣalāh, or speech.
- Sit in such a manner that everyone around you is comforatble.
- Do not sit against the wall if there are elderly who might need to lean against the wall. Sit up straight.



- Do not talk during the speech. If you do not understand the speech, silently recite ṣalawāt or tasbīḥ of Sayyidah Fāṭimah az-Zahrāʾ (ʿa).
- Avoid talking and be considerate to others. Don't play outside during the speech time, and be considerate of neighbors when playing outside.
- When food is served, wait until it is your turn or it is brought to you, and then take only one serving.
- When leaving, be careful not to push anyone. It is better to step out with your left foot first.
- Say "Fī amānillāh" or "Khudā Ḥāfiẓ" (I leave you in the care of Allah (swt)) to people as you leave.

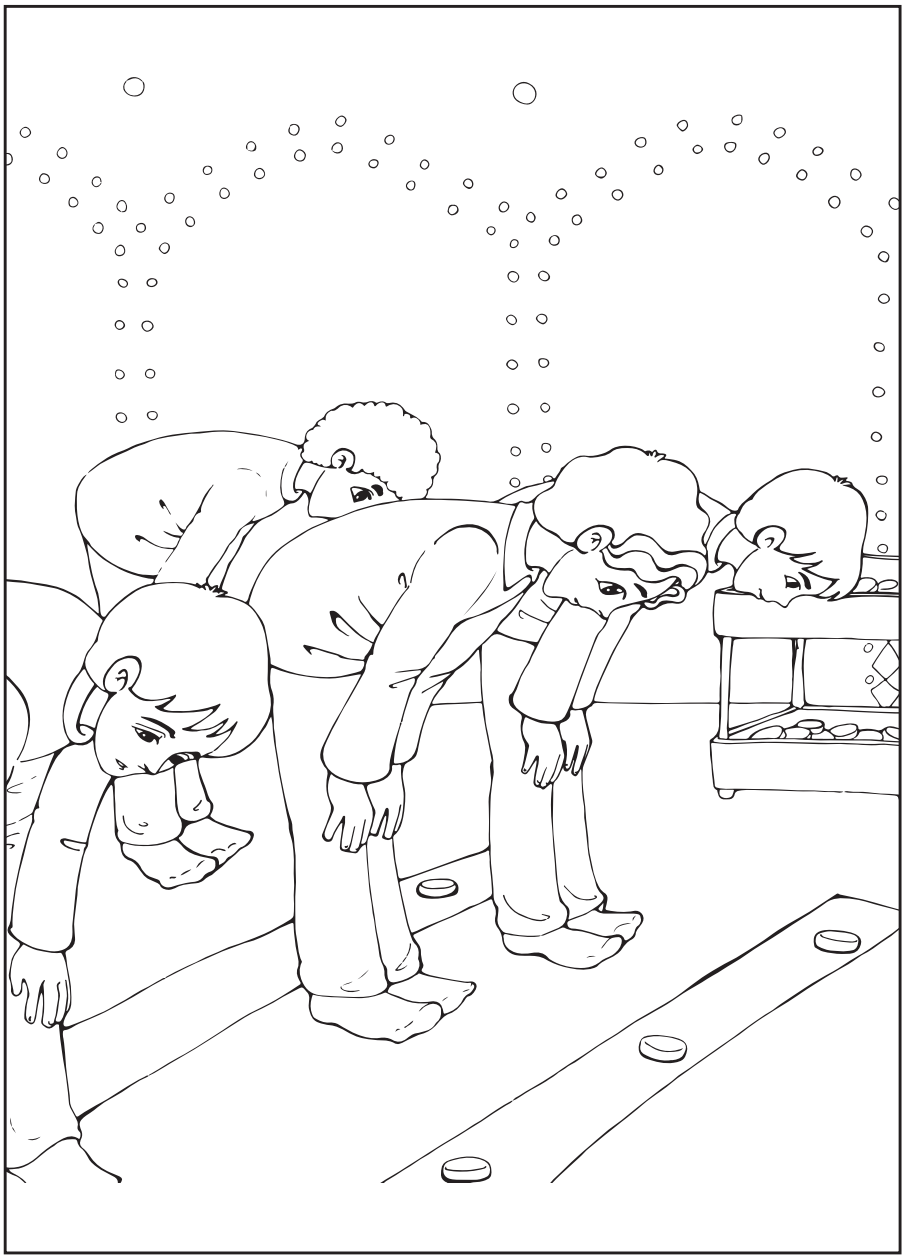
Activity 9.1a: Actions at the Masjid/Islamic Center

Below are the actions that you should do at the masjid/Islamic center and the actions that you should not do. Cross out the ones that you should not do.

Reciting tasbīḥ	Thinking about Allah (swt) and your actions	Praying ṣalāh	Reading books in the library
Reading ziyārāt of 14 Maʿṣūmīn 	Helping cleaning	Gossiping and backbiting	Reading the Noble Qurʾān
Greeting other muslims 	Making duʿāʾ (prayers) 	Listening to gossip	Putting money in the charity box 
Helping in giving out food 	Yelling or Fighting 	Putting garbage in the trash can	Bonding with your family 

Activity 9.1b: Qurʾān Connection

CONGREGATIONAL (JAMĀʿAH) PRAYERS



And bow down with those who bow down in worship

Sūrah al-Baqarah, Verse 43 (2:43)

﴿وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾

Warkaʿū maʿar-rākiʿīn

END OF 2ND GRADE:

ASSESSMENT

Grade 2 Assessment

Name:_____ Date: _____

ʿAQĀʾID

Fill in the blanks:

1. There are _____ Uṣūl ad-Dīn.

2. Al-Baṣīr means the _____.

3. Allah (swt) is just means that He is always _____.

4. There are _____ Ūlul ʿAzm Prophets.

5. The holy book of Muslims is called the _____.

6. Ar-Rabb means the _____.

7. _____means the All-Powerful.

8. Our Living Imām (ʿaj) was born on the _____ of Shaʿbān.

Write the correct answer for the following questions:

1. Write 2 titles of Imām al-Mahdī (ʿaj) and their meanings.

_____

_____

2. How many sūrahs are in the Noble Qurʾān? _____

3. Name the first sūrah of the Noble Qurʾān: _____

4. What does Bismillāhir Raḥmānir Raḥīm mean?

_____

5. What is another name for Qiyāmah? _____

Match the Prophets with their holy books:

1. Prophet Mūsā (ʿa)	A. Injīl
2. Prophet Dāwūd (ʿa)	B. Qurʾān
3. Prophet ʿĪsā (ʿa)	C. Tawrah
4. Prophet Muḥammad (ṣ)	D. Zabūr

Next to each Imām's name, write which number Imām he is.

_____ Imām Ḥasan (ʿa)

_____ Imām Zaynul ʿĀbidīn (ʿa)

_____ Imām ʿAlī (ʿa)

_____ Imām Muḥammad al-Bāqir (ʿa)

_____ Imām Ḥusayn (ʿa)

FIQH

Fill in the blanks:

1. The _____ are the Branches of Religion.

2. Ṣawm means to _____.

3. _____ is struggling and defending in the way of Allah (swt).

4. There are a total of _____ rakaʿāt in the daily ṣalāh.

5. Fajr has _____ rakaʿāt.

6. You do not need permission to pray ṣalāh in the _____.

7. We fast in the month of _____.

8. Fasting ends at the time of _____.

Complete the wuḍūʾ chart:

Mustaḥab	Wājib
Washing your hands	Niyyah
Gargling _____	_____
_____ 3x	Wash your _____ arm 2x
	Wash your _____ arm 2x
	Masḥ of the head
	Masḥ of _____

Circle either True (T) or False (F) for each statement:

1. The masḥ of the feet comes before the masḥ of the head.
   True
   False

2. We can use najis water for wuḍūʾ.
   True
   False

3. Wuḍūʾ is mustaḥab for ṭawāf of Kaʿbah.
   True
   False

4. We must do wuḍūʾ before touching the writing of Qurʾān.
   True
   False

Answer the following questions:

1. What does amr bil maʿrūf mean?

2. Where should a Muslim face during ṣalāh?

3. Write 2 differences between adhān and iqāmah.

4. What is najāsah? Write 2 things that are najis.

_____

_____

5. What is the meaning of tabarrī?

_____

_____

HISTORY

Fill in the blanks:

1. _____ was Prophet ʿĪsā's mother.

2. Namrūd was the king during the time of Prophet _____ (ʿa).

3. Firʿawn was the king during the time of Prophet _____ (ʿa).

4. When our 12th Imām (ʿaj) comes, Prophet _____ (ʿa) will reappear.

5. Our 6th Imām is _____(ʿa).

6. The Imām who swallows his anger is _____(ʿa).

7. Aṣ-Ṣādiq (ʿa) means _____.

8. _____(ʿa) is the 8th Imām.

9. Al-Jawād (ʿa) means _____.

Choose the correct answer:

1. Prophet Muḥammad (ṣ) was born in _____
   a. Medina b. Syria c. Iraq d. Mecca

2. Prophet Muḥammad (ṣ) was born on _____
   a. 15th Shaʿbān b. 13th Rajab c. 17th Rabīʿ al-Awwal d. 15th Ramaḍān

3. The name of the Noble Prophet's father is _____.
   a. ʿAbdullāh b. ʿAbdul Muṭṭalib c. Abū Ṭālib d. Ḥamzah

4. The Noble Prophet (ṣ) was the grandson of _____.
   a. ʿAbdullāh b. ʿAbdul Muṭṭalib c. Abū Ṭālib d. Ḥamzah

5. _____ was the angel who informed the Prophet (ṣ) that he had been chosen by Allah (swt).
   a. Mikāʾīl b. Isrāfīl c. Jabrāʾīl d. Isrāʿīl

Answer the following questions:

1. Write 2 miracles of Prophet ʿĪsā (ʿa)

   _____

   _____

2. What was the name of the divine book that was revealed to Prophet ʿĪsā (ʿa)?

   _____

3. At the event of Ghadīr, what 2 things did the Prophet (ṣ) say he was leaving behind?

   _____

4. What is the meaning of "Man kuntu mawlāhu, fa-hadhā ʿAlīyyun mawlāh?"

   _____

   _____

5. Name the people who went with the Prophet (ṣ) for Mubāhalah, and write what their relation is to him.

_____

_____

_____

6. What is the importance of the day of ʿĀshūrāʾ?

_____

_____

7. Who held the first majlis for women?

_____

STEPS TO PERFECTION

An Islamic Curriculum For Children

The *Steps to Perfection* 2nd grade curriculum strives to build upon the development of a strong Islamic foundation, which began in the kindergarten book. The ʿAqāʾid section entails a review of the the Uṣūl ad-Dīn (Roots of Religion), and then further explores the tenets of Nabūwwah and Imāmah. It also features an introduction to the importance of learning the Qurʾān. The Fiqh unit consists of relevant topics, with integrated activities, to make the concepts more interactive, tangible, and practical for students. The History section continues to introduce the Maʿṣūmīn through stories that highlight their characteristics, in hopes that children will be able to connect to them and develop a bond and unfaltering love that will take root in their hearts. In second grade, the students learn about the last seven Maʿṣūmīn (ʿa). The Akhlāq section has been made aesthetically-pleasing through colorful illustrations, aḥādīth, and āyāt from the Qurʾān that delve into topics such as speaking etiquette and manners toward others.

SABA

AL-KISA FOUNDATION

UNDER THE CLOAK OF GUIDANCE AND MERCY

ISBN 9781683123736